Baptist Leader

BEVERLY BAPTIST
SUNDAY SCHOOL
LIBRARY

MAY

THE KEY TO WICHITA

•

MARKS OF LEADERSHIP

•

THE USE OF A CHOIR IN THE JUNIOR DEPARTMENT

•

ADVANTAGES OF THE COMBINED CLASS

•

FINANCING THE COUNTRY CHURCH

1941

Courtesy New York Public Library

Blind Milton Dictating "Paradise Lost"

Painting by Mihály Munkácsy

JOHN MILTON, the English poet, was still a young man when his eyesight began to fail; he was but forty-four years of age when he became totally blind. The heroic mold of his spirit is indicated by the fact that he did not permit this severe handicap to daunt his courage or to interrupt his work. So assiduously did he devote himself to his government secretaryship that, though blind, the number of his dictated state letters reached an astonishing total.

How Milton escaped hanging at the time of the restoration of the monarchy is something of a mystery, for all his life he had championed liberty in both civil and religious matters. He had abandoned his plan to become a clergyman on perceiving that "tyranny had invaded the church." He had adopted the views of the Reformers and had denounced the episcopacy as unscriptural. In the face of Parliamentary decrees he had defended what today we would call "the freedom of the press." He had been closely associated with Cromwell all during the Commonwealth. He had published pamphlet after pamphlet in behalf of the Puritan cause.

After twenty years of public life, he saw that that cause, for the time being, was lost; and he retired from public affairs that he might give attention to his long deferred plan to write an English epic poem. During these later years he produced his longest and greatest works: "Paradise Lost," "Paradise Regained," and "Samson Agonistes." Milton's stately and ornate English sounds strange to our modern ears, but there is no denying its grandeur and power; there likewise is no denying the nobility of the mind and soul that conceived these poems.

Munkácsy (1844-1900), greatest of Hungarian painters, shows us the Milton of this later period. The year probably is 1663. With Milton are his daughters, Anne, Mary, and Deborah. Anne writes as her father dictates. The other daughters, for the moment at least, are listening. Do we detect on the face of the one standing an expression verging on the cynical? Possibly so, for history records that these daughters by Milton's first marriage (a very unhappy one) showed themselves to be anything but loyal in his time of need.

This is a quiet picture, but its tones, though low, are rich and deep. The figures, each about two-thirds life-size, though motionless, are filled with an unmistakable intensity. What supernal vision passes before the poet's darkened eyes? What lofty argument fills his mind as he seeks, in monumental verse, to

> " . . . . assert Eternal Providence
> And justify the ways of God to men"?

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 3, No. 2 **Published Monthly by The American Baptist Publication Society** **May, 1941**

CONTENTS

		PAGE
Special Articles		
The Key to Wichita	*Virginia Glover*	6
Books, Writers and Religion	*Frank S. Mead*	9
Financing the Country Church	*Mark Rich*	10
Baptist Summer Assemblies for 1941		13
Baptist Church School Advance News		14
Church School Workers' Conference	*Ralph Graham*	15
Baptist Church Schools Are Advancing	*Richard Hoiland*	16
The World's Fair at Central Baptist	*R. Dean Goodwin*	18
Children's Leader		
The Use of a Choir in the Junior Department	*Dorothy W. Pease*	19
A Glimpse into the Children's Departments	*Katharine M. Edwards*	20
Picture Page: Which Loved Best?		21
Planning for the Nursery Class	*Hazel W. Birnbaum*	22
"Help Wanted"	*Alma Jones*	23
Pictures and Beginners	*Elizabeth F. Tibbals*	24
The Worship Center and How It Grew	*Lena Weisenfelder*	25
As the Primary Children Worship	*Mary C. Odell*	26
Children's Day in the Primary Department	*Evelyn Dunbar*	27
After Failure—What?	*Grace W. McGavran*	27
Junior Worship Services	*Belle Chapman Morrill*	28
Programs for Your Juniors	*Myrle Dodson*	29
My Treasures (Poem)	*Doris Clare Demaree*	29
The Junior Society: What Being Fair Means	*Mary C. Odell*	30
Young People's Leader		
Marks of Leadership	*Edward R. Bartlett*	33
Think—Then Act	*Margaret O. Becker*	35
Why a State Young People's Organization?	*Lemuel Petersen*	36
The Council on Christian Education	*Osgoode H. McDonald*	37
Redlands in Burma	*Charles L. Wallis*	39
Who'll Be the Winner?		40
May Basket	*Wilma Cassel*	41
Classroom Arrangement: Before and After		42
Won't You Sit Down?	*C. R. Gaylord*	42
Morning Devotion (Poem)	*Helen Mitchel*	42
The Intermediate Society:		
God Speaks through Nature	*Bettina Gilbert*	43
God in My Home	*Margaret Chism Finlay*	44
My Hours at Home	*Margaret Chism Finlay*	44
Peace Begins at Home	*Margaret Chism Finlay*	45
Adult Leader		
Advantages of the Combined Class	*L. Earl Jackson*	46
International Sunday School Lessons:		
May 4. The Church Enlarging Its Fellowship		48
11. The Responsibility of the Home Regarding Beverage Alcohol		52
18. Broadening Christian Horizons: Saul's Conversion		56
25. Broadening Christian Horizons: Peter's Vision		60

This Month

■ **The Key to Wichita** gives us a good look at the city in which the 1941 Northern Baptist Convention will be held. Probably no previous Convention has met in such a tremendous hour, with such tremendous decisions to make. The eyes of all Protestantism will be on Wichita this month. Mrs. Glover is a prominent children's worker in First Baptist Church.

■ **Financing the Country Church** is written by a man who grew up in the country church, studied in it, preached in it—and loves it! Dr. Rich is Assistant Secretary of the Department of Town and Country Work of The American Baptist Home Mission Society.

■ In **Books, Writers and Religion** we have an interview with one of the great authorities on American literature, and a writer in his own right. Dr. Luccock's most recent book is *American Mirror,* a study of American writing from 1930 to 1940. He is read avidly by a host of American Protestants who want to know what's what in good reading.

■ **The List of Summer Assemblies** is an annual feature, becoming more and more valuable as interest in them increases. The Summer Assembly has become a national institution; a yearly multitude of reinspired Christians call its name blessed. It is important to Christian America.

■ If you want to know what the Baptist Youth Fellowship is, and what radical changes are taking place in the organization of Northern Baptist work for youth, don't miss *The Work of the Council on Christian Education,* by Osgoode H. McDonald, who is Chairman of the Council.

■ **Marks of Leadership** is a brilliant piece of work that no Baptist leader will dare miss; it is written in plain language by a man who knows his subject.

Next Month

■ Sixteen pages of "Dispelling the Shadows"—the story of what has happened in the first eight months of the Baptist Church School Advance—and of what will happen next year. One of the LEADER's real accomplishments.

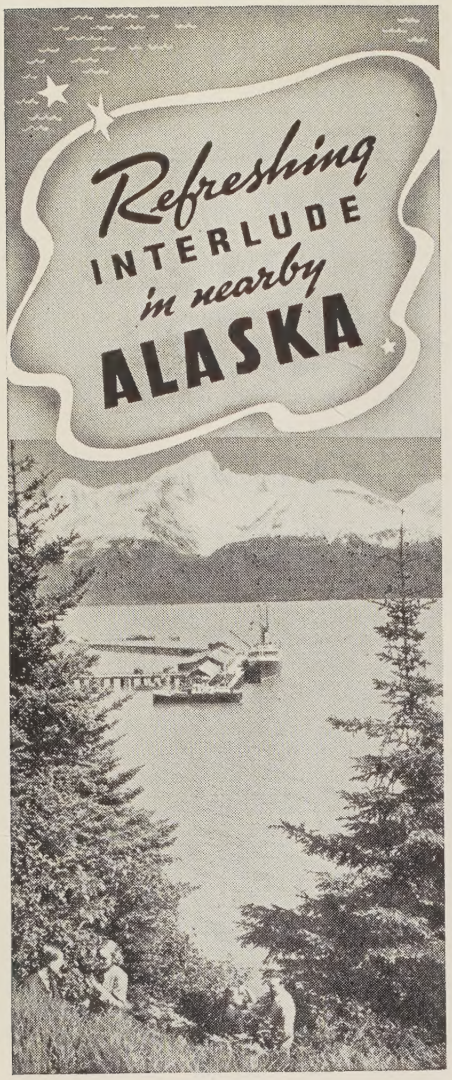
Published by The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa., Luther Wesley Smith, Executive Secretary; Miles W. Smith, Stanley A. Gillet, Margaret M. Clemens, Editors. Branch houses: 352 South Spring St., Los Angeles, Calif.; 510 Ranke Bldg., Seattle, Wash.; 72 E. Randolph St., Chicago, Ill.; 1107 McGee St., Kansas City, Mo.; 498 Eglinton Ave., West, Toronto, Canada.

Entered at the Philadelphia post office as second-class matter March 1, 1939. under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

Send editorial correspondence to the Editorial Department, business correspondence to the Business Manager. Prices: Five or more copies to one address, $1.00 a year (25 cents a quarter); single subscriptions, $1.20 a year; 10 cents a copy.

COPYRIGHT, 1941, BY THE JUDSON PRESS.

PRINTED IN U. S. A.



Join the Ninth Annual Christian Fellowship Tour

Leave Chicago July 9 aboard the North Coast Limited, bound for a glorious four-week vacation, including sightseeing in the Pacific Northwest, California and Utah, and a thrilling twelve-day cruise to Southeastern and Southwestern Alaska. Visit totem-guarded towns and historic Indian Christian missions; salute tremendous Columbia Glacier. Fill out the coupon for full information and low rates from your home town. No obligation.

Mr. Stanley A. Gillet
Baptist Leader
1703 Chestnut Street
Philadelphia, Pa.

Dear Mr. Gillet: Please send me complete details and the round-trip cost of the "Christian Fellowship Tour" to Alaska, from my home town.

Name _____

Address _____

City _____ State _____

Alaska Steamship Company

Read the Suggestions for
MOTHER'S DAY *in the* 1941
SPRING BUILDER CATALOG *of*
The American Baptist Publication Society
Your Copy Mailed FREE on Request

OF INTEREST TO BAPTISTS

■ The American Baptist Publication Society is making available this year two entirely different types of Children's Day services, so that churches may have a choice.

The first, *Light Ahead,* has been prepared by Ralph Graham. It emphasizes the Baptist Church School Advance. As the various church school groups participate in it opportunity is provided for evaluating the gains made through the Advance, and schools are stimulated to increased effort.

The second service, *The Children's Praise,* has been prepared by Grace W. McGavran. It is an informal and friendly service through which the children of the various departments are given an opportunity to share with the church family some of the things they have been learning and doing.

■ A grand old Baptist leaves the Publication Society this month for his well-earned rest on an upstate New York farm. He is Dr. John Calvin Killian.

Dr. Killian has "put the gospel on wheels" in no facetious sense. For ten years he served as chapel-car missionary for the Society; for four years more he was in charge of all chapel-car work, and since 1927 he has been a field representative of the Convention, and since 1932 secretary of colporter-missionary work. A fleet of automobile-trailers, which he secured from several consecrated Baptist laymen, is busy as he retires, testifying to his far-sightedness.

He leaves in the wake of his work scores of out-of-the-way churches visited and helped and strengthened; he has dropped the seeds of the spirit in the hearts of thousands of isolated Americans who can never forget him. He leaves his fellow-workers at headquarters with a deep sense of loss: they love him and think of him as a great Christian gentleman; they regard his life as a great Christian challenge.

■ The sum of $12,816,880 is about to be spent by the United States Army in building 604 chapels in posts, camps, and stations throughout the country where Protestants, Jews, and Catholics in military service may worship God against an appropriate setting.

They will be erected within the next six months and will have the architecture of the typical small American church: slant-roofed frame buildings with steeples in front. It is something new in the army: in the last twenty-two years only $989,542 has been spent on such buildings, and in some cases the men themselves have constructed them out of salvaged materials.

■ Camp Meade is approaching the problem of religious services for its men with an intelligence that is encouraging. Roman Catholic, Jewish, and Protestant soldiers have their own chaplains and their own separate services, every Sunday. The whole camp is invited to an undenominational service for the entire division every Sunday evening. That should be enough—but the chaplains are making an exhaustive survey of the religious affiliations of the men in camp, as a basis for further service.

Religion in the camp now is not what it was in 1917.

■ The Board of the Baptist Missionary Convention of New York met in convention in Syracuse and adopted reports approving aid to Baptist conscientious objectors to military service. They also urged protection of trainees in camp against "inroads of immorality" and pledged aid in formulating "ideals and aims of moral and social reconstruction when the fighting is over."

BAPTIST LEADER congratulates them; the crisis that will come when the fighting is over may be far more important than the crisis of actual war. It's time more churchmen considered that.

■ City school authorities in Durham, N. C., offered some months back, to introduce Bible courses into Central High School provided the students at Central wanted them. A poll was taken, and 235 students asked for these courses. We may err when we say that "youth isn't interested in the Bible." Perhaps the truth is that we haven't given them a chance to become interested.

■ A nation-wide system of shelter homes for prison converts to Christianity is announced by Thom Carter, of Peoria, head of the Prison Evangelistic Association. To be named the Thom Carter Christian Homes in tribute to the ex-convict evangelist, the homes will provide "Christian education and opportunity" to men brought to Christ while in prison.

■ Virginia Baptists are evidently suspicious of liquor advertising. More than seven hundred of them attending the recent one-hundred-eighteenth annual meeting of the Virginia General Baptist Association at Danville have asked for a law that would prohibit it entirely.

■ The spiritual interpretation of life has been a precious possession of the church college. This is its Ark of the Covenant. —WALTER A. JESSUP, president Carnegie Foundation for the Advancement of Teaching.

■ Baptists were well represented at two recent meetings of Committees on Arrangements for the Northfield, Mass., Regional Conference of the United

OF INTEREST TO BAPTISTS

Adult Movement that takes place July 19-26. Dr. Leslie Moss and Dr. L. Foster Wood were selected commission leaders for the conference.

■ We read in a Lutheran magazine of "a Baptist church in Indianapolis" that has stopped passing the plate. Nobody, says the report, is asked for a contribution. Step up, Indianapolis, and make yourself known!

■ Dr. A. W. Beaven, president of Colgate-Rochester Divinity School, addressed the Kalamazoo College faculty and student body on February 10. He discussed "The Place Religion Has in the Heart of the College Student." After the college chapel service, Dr. Beaven met with the preministerial students of Kalamazoo.

■ Denison University has launched a "Denison Destiny Fund" campaign to raise $2,402,500 for endowment and for urgently needed new buildings.

■ Dr. J. A. Cooper has been appointed as the Western representative of the Council on Finance and Promotion.

■ The Iowa B.Y.P.U. state convention will be held at Marshalltown, April 25 to 27.

■ Brooklyn had two lessons in immortality on Easter Sunday. One was preached in the churches of this "city of churches," and the other was a more earthly emphasis—a bit of practice added to the preaching, in the plaza at the end of the Brooklyn Bridge.

This plaza was formally named Cadman Plaza on Easter afternoon, in memory of S. Parkes Cadman, one of the city's greatest clergymen. In the dedicatory program we read the words: "For more than thirty years he used his voice and pen to promote reverence for God, good will to all men, and loyalty to the city and country of his adoption." The program might have added that S. Parkes Cadman walked with presidents and kings, and that he was the first-name friend of every cop, fireman, ashman, and laborer in Brooklyn. Cadman Plaza is not just a plaza to them.

■ The fifteenth annual Illinois Baptist Youth's Congress will meet in Benton, Ill., on April 26 and 27. "God Reigns—Here Stand I" will be the theme of the conference program.

■ The Sophomore Class of the Baptist Missionary Training School sponsored a week of programs concerning, "We the Baptists." Rev. Ina Burton and Dr. Shailer Mathews spoke on the significance of the Baptist heritage and on the scope of Baptist work. A play, *The Missionary Dollar*, and a question-box quiz program were features of this informative and inspiring week.

■ The present military expenditure program of the United States is thirty million dollars a day, while the total authorized American Baptist Foreign Missionary Society budget for the current *year's* work on ten mission fields amounts only to $837,500.

CONGRATULATIONS TO

First Baptist Church of Beverly, Mass., which recently had as guests of honor at a morning service a group of twenty-five leaders in the church school for twenty-five years or more. We know of no other Baptist church with such a group.

First Baptist Church of Seymour, Ind., for its unique method of collecting and distributing from twenty to forty bushel baskets of food to the needy both at Christmas and Thanksgiving. It is a free-will affair, with small additions contributed and paid for by the church.

Rev. Clarence W. Kemper, pastor of First Church in Denver, who marked the seventh year of his pastorate by reducing the debt on the new church by four thousand dollars.

The Trinidad, Colo., Baptist Church which celebrated its fiftieth anniversary in September with practically all the church debt paid.

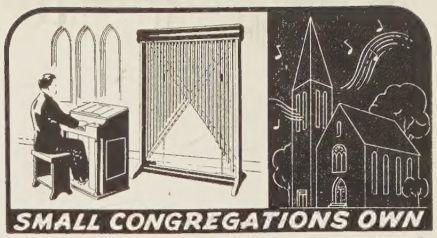
Rev. Howard A. Vernon, pastor of the Englewood Baptist Church of Chicago and president of the Chicago Church Federation, who was honored on the anniversary of the tenth year of his pastorate in Englewood.

Rev. Franklin Fenner, who has concluded sixteen years as pastor of the First Baptist Church, Grand Junction, Colo.

The Baptist Church of Rumford, Me., upon its forty-fifth anniversary which was celebrated on February 6. Deacon Charles A. Mixer was honored for his attendance as church organist without missing a Sunday for forty years.

The First Baptist Church of Middletown, N. Y., which celebrated its one-hundredth anniversary. Rev. Albert W. Sheckells, Jr., the present pastor, came to Middletown in 1934.

The Lincoln Park Baptist Church, Cincinnati, Ohio, which this month celebrates its one hundredth birthday. Four years ago this church was flooded out. The damage has been repaired, and an advance program is now under way.



SMALL CONGREGATIONS OWN
CHIME CARILLONS

The beautifully toned Sunco Chime Carillon is within the reach of even small congregations, for merely to suggest an installation arouses community enthusiasm and prompts co-operation. Yearnings that the church musical tower satisfies lie deep in every heart. Write for suggestions.

DE LUXE CARILLON RECORDINGS

Sunco Chime Carillons can be played by electrical transcriptions, as well as from the organ or the Sunco console. They have Hour Chimes and play The Angelus automatically. We have an extensive selection of sacred, and semi-sacred, music suitable for use with carillons and musical towers that is most varied. Let us send you list of selections. No obligation. Write.

Sundt Engineering Company
4751 Ravenwood Avenue Chicago, Ill.

FREE

Copy of the special "Religion, Democracy and War" issue of

THE PULPIT DIGEST
"America's Foremost Sermon Magazine"

with a year's subscription, at $1.00. Don't Miss This Offer!

The most important subject of the day is discussed by Shoemaker, Sec'y Cordell Hull, Roger Babson, F. T. Stamm, W. P. Merrill, etc.

Subscription only $1.00 per year. Take advantage of this special offer and start yours now. You will find *The Pulpit Digest* an indispensable minister's journal of sermons, sermon digests, pulpit calendar, worship notes, book reviews, etc.

Fifth year of Publication

THE PULPIT DIGEST
39 Station Plaza Great Neck, New York

Money For Your Treasury

Over 1,500,000
SUNFLOWER DISH CLOTHS

were sold in 1940 by members of Sunday schools, Ladies' Aids, Young People's Groups, etc. Finest quality cloths. They enable you to earn money for your treasury, and make friends for your organization.

SAMPLE FREE TO OFFICIAL
Sangamon Mills
Est. 1915 Cohoes, N. Y.

Silver-Rim Plates made of permanent metal holders with beautiful paper refills. The "Smart Set" likes them for buffet suppers, luncheons, picnics. Welcomed by business women—save time and labor. Ideal for church and club suppers—no dishwashing after the party.

Send $1 for Introductory Box or write for circular. Agents make good income. Sell to friends and neighbors.

COLLINS CRAFTSMEN INC., Dept. B 308 S. Smedley St., Phila., Pa.

WICKS
FINE SMALL
ORGANS
from $775.00
HIGHLAND • • ILLINOIS • Dept. B.L.

BELLS CHIMES PEALS

Every Baptist church deserves a McShane Bell. Thousands in use throughout the world. Be sure to write for literature.

McSHANE BELL FOUNDRY
Dept. 75, Baltimore, Md.

for great TEMPLES of religion....

Three and four manual Wicks Organs are bringing incomparable organ music to large churches everywhere. A Wicks representative will demonstrate this organ's remarkable qualities and will gladly assist *your* church in music matters. No obligation.

WICKS ORGAN COMPANY
HIGHLAND - ILLINOIS

Write Department **B. L.**

WANTED

Teacher or woman of good education for religious work either local or traveling. Unusual opportunity for good earnings. *Write fully.*

JOHN RUDIN & COMPANY INC.
1018 S. Wabash Ave. Dept. BL Chicago, Ill.

FOLDING CHAIRS

Brand-New Steel Folding Chairs. Full Upholstered Back and Seat. Rubber Feet. Send for Sample. $16.00 dozen.

Redington Co., Dept. 44, Scranton, Pa.

Catechisms

FOR BAPTIST SCHOOLS

Priced by the dozen, postpaid

The Baptist Prize Catechism	$0.60
Catechism of Bible Teaching	.60
The Bible Class Catechism..	.60
Christian Doctrine and Life.	.36
Scripture Lessons for the Little Ones	.36
First Memory Lessons	.60
Easy Lessons for Beginners.	.60
Helps for Children	.36
Easy Lessons for Those Who Wish To Read the Bible..	.60
Baptist Catechism (Keach).	.60

A SAMPLE SET (Assorted) .40 postpaid

The American Baptist Publication Society

The Judson Press

1701-1703 CHESTNUT STREET, PHILADELPHIA, PA.

Or Nearest Branch

Consoling Thoughts

CHURCH LETTER OF SYMPATHY

Expressing on behalf of the pastor and of the whole church sympathy, fellowship, and understanding for those who are bereaved. "Though he were dead, yet he shall live."

Box of 12, with envelopes 5¼" square, deckle edged **$1.00**

On sale wherever religious books are sold, and

The American Baptist Publication Society
1701-1703 Chestnut Street, Philadelphia

ROCKS and ROSES

Out of Our Mailbag

■ . . . . I tried to be indulgent when I read the rather innocuous article by J. Edgar Hoover, but when your editorial staff proposes to use the BAPTIST LEADER to publish an article by Mr. W. J. Cameron, I decided to do some protesting. Could it be possible that you are unaware of the vicious anti-Semitic, anti-labor, antidemocratic, and pro-Fascist activities of Mr. Cameron? . . . .

Leonard M. Sizer,
Cincinnati, Ohio.

Reader Sizer wrote too soon. This article was never published.—Editors.

■ . . . . I was greatly pleased with the January BAPTIST LEADER; to my mind it is the best of all the periodical lesson helps. . . . . In the January number I find an article by an Episcopal bishop, of Missouri, and an article by a Presbyterian primary worker . . . . there may be others.

E. E. Sweeny, Supt. Sunday School,
Calvary Baptist Church, Trenton, N.J.

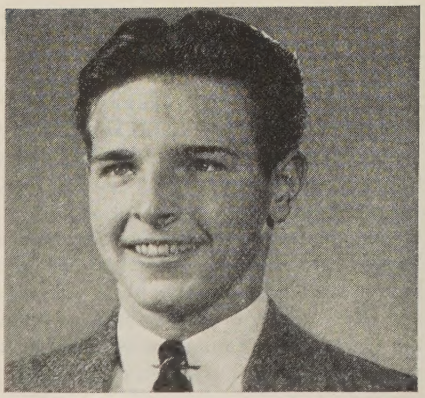
■ I have been enjoying the LEADER ever since its start and this little note is in no sense a criticism, but I wish to comment on the article in the March number concerning LeTourneau. I have always been a little suspicious about anyone who makes such big claims as to his hold on God. . . . . We do not live far from Peoria and this man has been in our vicinity on his gospel tours. He has made a wonderful impression on the Holy Roller churches of our community, but a friend of mine, a Baptist minister of Peoria, wrote that he preferred to take out his religion in prayer meetings for his employes rather than in any social consciousness of their physical needs. . . . . According to my beliefs, right or wrong, no Christian can become a millionaire. . . . .

C. W. Bennett,
Macomb, Ill.

Your editor checked carefully on Mr. LeTourneau's gospel tours, found that he does most of his work in Methodist and Baptist churches, has an influence not at all limited to Holy Rollers. Of the "physical welfare" of the men in his shops we know nothing, except that they seem to be a pretty happy-looking lot.

■ The BAPTIST LEADER is very well liked by the leaders of our church and Sunday school. I don't know why someone didn't think of it sooner. It certainly is a great help to me personally in my work.

W. K. H. Ewing,
Pastor, First Baptist Church,
Horton, Kan.



Help him steer a true course...

THAT youth may grow in qualities of leadership for the church, they need counsel from men who are leaders. The best guidance comes not from advice alone, but from developing latent powers within the young people. They must be taught to think for themselves and to express themselves on their own feet. It was with this belief that TOPIC was inaugurated. Its speedy acceptance speaks for its usefulness. The men who prepare the various topics for each quarter are careful to offer materials that "set the course," and point out the essential details of navigating that course, yet which leave the actual "steering" to the young people's own devices.

MEN such as Henry K. Rowe, Professor of Church History at Andover-Newton Theological School; Samuel M. Lindsay, Pastor of the Brookline, Mass., Baptist Church; E. T. Dahlberg, Pastor First Baptist Church of Syracuse, N. Y., are just a few of the outstanding youth advisers who have helped prepare the April-June Quarter.

Turning the pages of this issue a reader was attracted by the title of one Dated Topic "Salvation—From What?" It intrigued him to read farther. But note his own comment: "The concrete examples, the breadth of the subject, and its treatment so stirred me that my mind was afire to read every word of the booklet!"

Every member of your Young People's Society needs this soul-stirring, leadership developing magazine. Give it to them regularly. Only 10 cents a copy, ten or more.

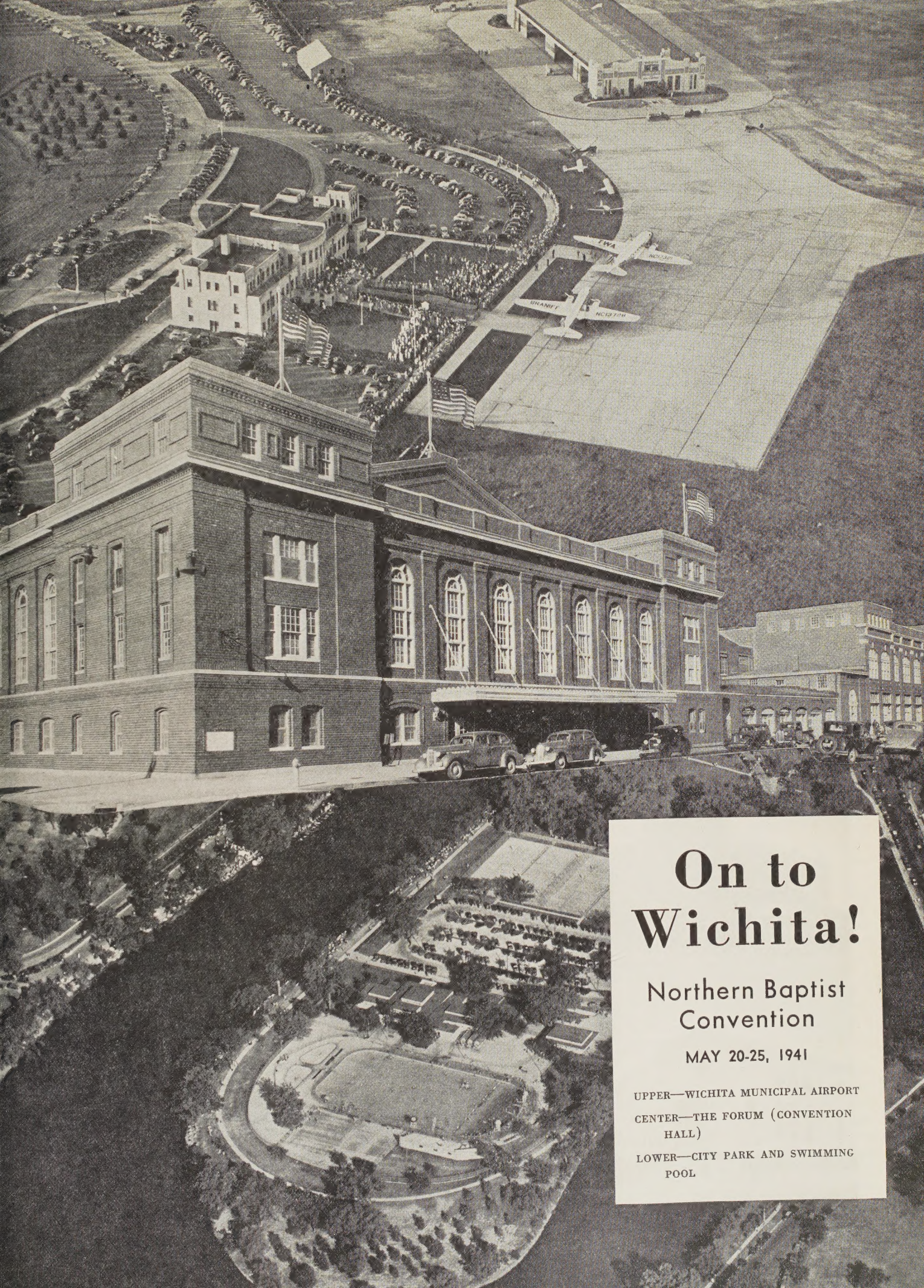
Write for FREE Sample

TOPIC

The Quarterly for Young People's Meetings

Published by

THE AMERICAN BAPTIST PUBLICATION SOCIETY
1701-1703 Chestnut St., Philadelphia



On to Wichita!

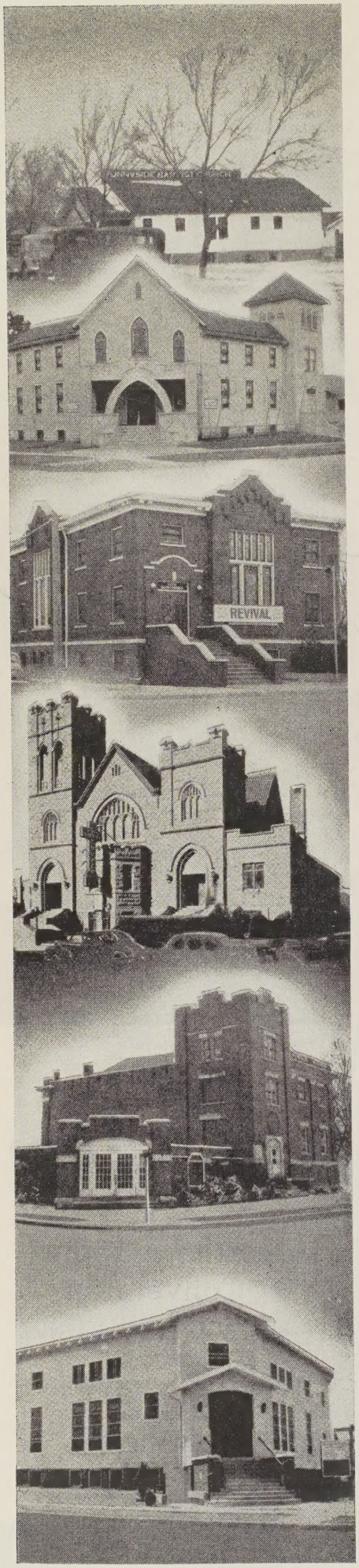
Northern Baptist Convention

MAY 20-25, 1941

UPPER—WICHITA MUNICIPAL AIRPORT

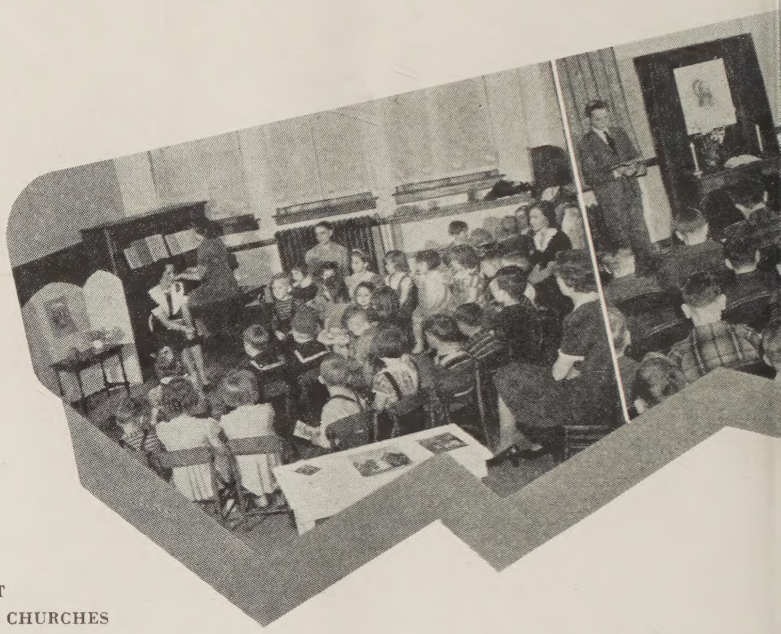
CENTER—THE FORUM (CONVENTION HALL)

LOWER—CITY PARK AND SWIMMING POOL



The Key to

is extended to you by the Baptist churches and workers of Convention City



SIX OF THE EIGHT WICHITA BAPTIST CHURCHES ARE PICTURED AT LEFT

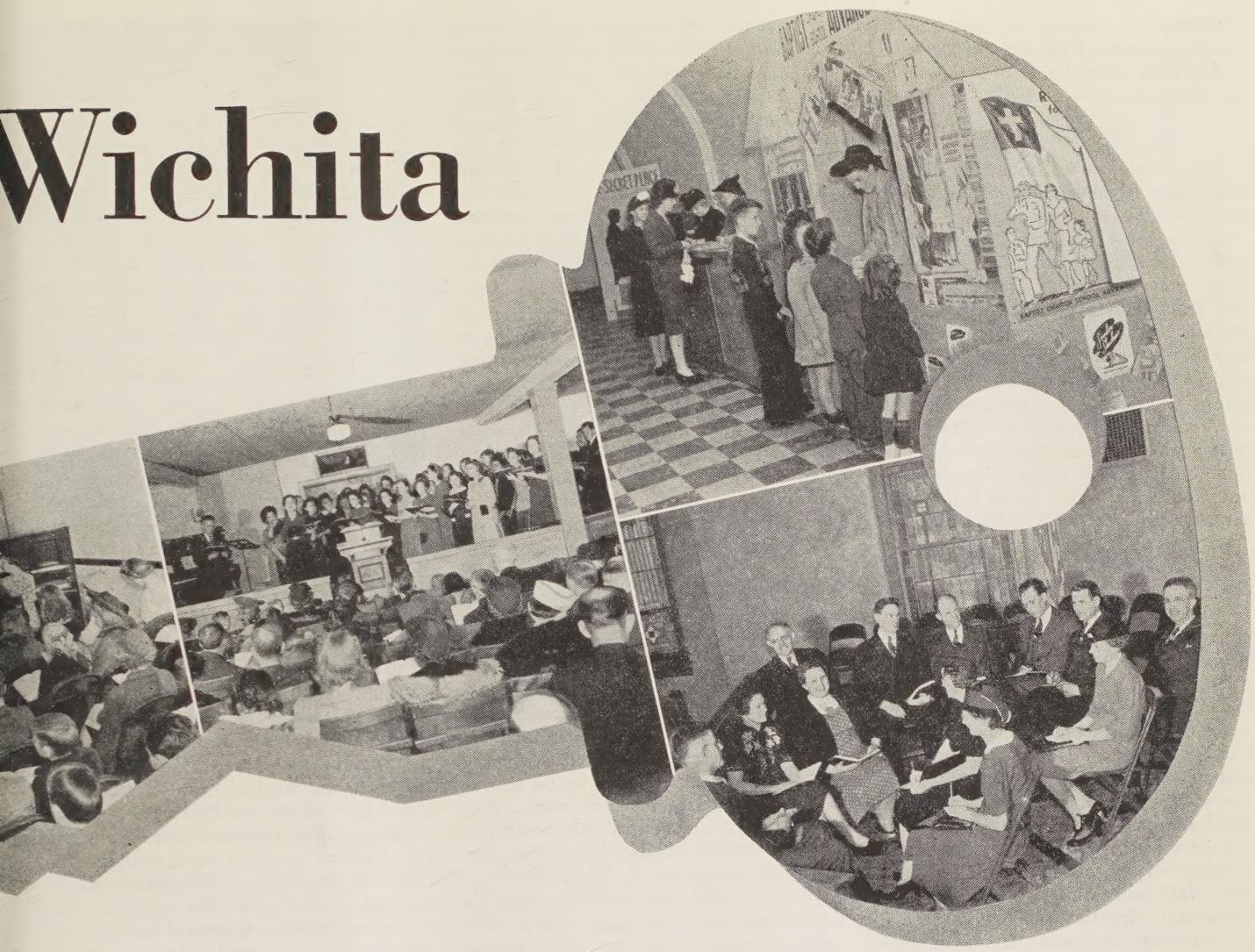
NOT too long ago Wichita was a huddle of wind-beaten shacks surrounded by mud and prairie, a halfway station on the Santa Fe Trail. It was a trading post then, a sort of pioneer's Mecca to the homesteaders and the wagon-train men who came shouting "Wagons West!" They sought land, gold, fortune; this month Wichita will welcome another trek—a host of Baptist travelers along the old trail, coming from points north, south, east, and west; coming by rail, auto, bus, and plane, seeking not gold nor land nor fortune, but hope, faith, and inspiration at the Northern Baptist Convention. Welcome to our city—and let me tell you about Wichita!

You will find us still a trading post haunted by the spirit of the pioneers; we are on U. S. Highway 81 now, and we've grown a bit since the wagon trains went through. You'll find a city of 125,000—not large, as cities go, but as late as 1880 the census gave us only 4,911; so you can see how fast we've grown. Today Wichita is the leading broom-corn market of the world, the fifth city in milling output in the United States, and one of the largest livestock markets of the Southwest. Five packing plants in town employ 13,000 people. And since we struck oil in Kansas, we have gone into the oil business in a big way, with three oil refineries and a multitude of other businesses devoted to the job of keeping gas in your car.

Those who come to Wichita by air drop down on one of the country's five model airports. We had the first commercial aviation factory in this country; by 1927-1928 we were turning out 60 per cent of all the planes produced in the United States. Three commercial air lines come in at Municipal Airport and four plane factories are working overtime. Watch Wichita point the way in the skyways.

Yes—we're proud of our industries, and prouder still of many of the Baptists who are Kansas' industrial leaders.

Wichita



By VIRGINIA GLOVER

You'll be meeting Mr. C. Q. Chandler at the convention; he's chairman of the board of the First National Bank and he has been a great soldier of Jesus Christ in his work for crippled children. You'll meet Mr. W. C. Coleman, founder and president of the famous Coleman Lamp and Stove Company, and a former president of the Northern Baptist Convention.

If the "Wagons West" caravans could come back, they'd find no mud; they could rest under the trees in the finest city parks in the West. Drive out and see those parks; you'll miss something if you don't. Year-round golf courses are waiting for you; bridle paths, picnic- and playgrounds are available. And if you're interested in education, you can take a good look at one of the most unique school systems in America.

Education

Wichita is proud of her public schools. Here a pupil may go from kindergarten to master's degree without leaving town or the town's public schools. Thirty-two kindergarten schools, 37 elementary, 7 intermediate, and 2 high schools have together an enrollment of over 22,000; our municipal university provides a four-year course, plus graduate work and extension courses, and enrolls 1,500 students.

Unique in the educational setup are the adult opportunity schools. Wichita led the field here, and when forward-looking educators all over the nation realized how we were working it, they made it one of four centers in which demonstration programs could be carried on. These schools cover almost every phase of homemaking and family life. A Trade and Industries Division, immensely popular, includes both day and night classes in fifty different subjects, usually supplementing the daily employment of the individual—a machine-tool man may feel the need of more mathematics, a painter may want study in wood and metal surfaces, etc. Distributive education takes in all phases of retail selling; even such classes as waitress-training and show-card writing were included. There is a special division to supply instruction in "special" occupations—classes for janitor-engineers, laundrymen and dry cleaners, police training.

Usually it is a two-week training course, with employers continuing salaries of employees while they are attending the school. Under this plan we have 1,500 young Kansans in four divisions studying aircraft manufacture; 150 a week are being placed in the industry as their courses are finished, and a whole program is financed by a state and federal board and is operated through the Wichita public school system.

For forty years we have had the Friends University, operated under the direction of the Kansas Yearly Meeting of Friends. The university has a campus enrollment of only 450, but its influence upon the intellectual, moral, and religious life of the city is out of all proportion to its numbers. Friends University excels in its department of music; its "Singing

Quakers," a chorus of one hundred voices, has carried the fame of the school and a deep appreciation of it throughout the whole Southwest.

The Churches

Now proud as we are of all this—of our continued pioneering in the fields of industry and education, and all the rest —we are still prouder of the friendly and understanding atmosphere of the city, created directly, we think, out of the zeal and inspiration of Wichita's church life. The most significant feature of that church life is the emphasis it gives to co-operation. We have a Council of Churches, now twenty-one years old, which enjoys the co-operation of nearly all our Protestant denominations, and the good will of our Catholics and Jews as well. The three faiths work together through the Wichita Chapter of Christians and Jews.

Perhaps the most unifying activity of the Council of Churches is the weekday religious education system for which the council provides the supervisor, office, library, publicity, and committee headquarters. Thirty-six churches now work directly in these schools, in which we have 5,500 elementary school children enrolled. It is only one hour a week, and we regret that—but it happens to be the *only* one hour a week in which 40 to 45 per cent of these children get any religious instruction at all. Under the auspices of the council there are held each fall and winter community-wide leadership education schools; a special laboratory-training class has been well attended and very helpful. Monthly dinner-meetings for representatives of all the churches are held for the purpose of fellowship and discussion of current problems relative to civic life. Downtown noonday Holy Week services are put on co-operatively, and in the fall of this year a three-week, city-wide evangelistic meeting will be held in the city Forum (where our Northern Baptist Convention will hold its meetings). There is a Fellowship of Youth Leaders and a Children's Workers Council.

The Baptists

And what are the Baptists doing in Wichita? Well, to begin with, there are eight churches of us, and holding us together is a great spiritual bond of fellowship and co-operation due to the sterling examples of Christian faith and spirit set before us by our eight pastors. They meet regularly to plan united parish projects. In Kansas we have monthly workers' conferences in addition to the regular annual and semi-annual meetings. Last summer all the Wichita churches united in a three-week revival campaign.

Occasional city-wide Baptist training schools provide splendid opportunities for growth and inspiration. Each year we look forward to our mission conferences, at which national leaders speak and discuss with us the great questions of the missionary cause. Quarterly meetings of the city-wide Women's Baptist Mission Union are always inspirational and stimulating. One project of this Union is the maintenance of a Baptist mission for Mexicans. This work includes religious training, church services, and classes in home-making and English.

Education in leadership is conducted with an eye to the local situations of the local churches. The First Baptist Church has a ten-week Church Night program in which all age groups and a wide variety of subjects are included; the laboratory class is especially popular. At the West Side Church, a leadership education course during the B.Y.P.U. hour is an interesting feature. Classes during the church school hour and five-night intensive training schools are used to good advantage. Schools of missions are conducted by the churches individually, as well as revival meetings, Bible conferences, and vacation church schools.

First Baptist Church has 2,200 resident members. There were 1,564 in Sunday school last Sunday. The Sunday school is closely graded, from cradle roll through the home department, and its entire educational structure is co-ordinated under and directed by an educational committee of seven members. Our young people are enthusiastic about the monthly Sunday evening fellowship hour and lunch before the B.Y.P.U. service.

Monthly, each group has its own visitation and social evening, with an appointed visiting committee calling in the homes before the "party." There is a Friday night play hour. The vacation church school, held for three weeks last June, was attended by more than six hundred children; the church provided free transportation in busses. There is a fine co-operation in the holding of monthly conferences of teachers and officers of the school; that co-operation, and the courage to pioneer in new ways and methods, has given First Baptist Church an educational program in which they take a justifiable pride.

Every other Baptist church in town carries on this educational job as faithfully and earnestly as First Church, and each excels in one way or another. The Faith Church has more than 1,100 members, and serves the southern part of the city; it follows the Baptist Church School Advance program and is a vitally evangelical church. Sunnyside Church started as a mission and is now erecting a new church building, for the old one is inadequate for their fast-growing church school and congregation. East Side (formerly College Hill) and Meridan Avenue churches have grown from missions to progressive congregations, and last but not least, there is Hoover Orchard, which is still a mission.

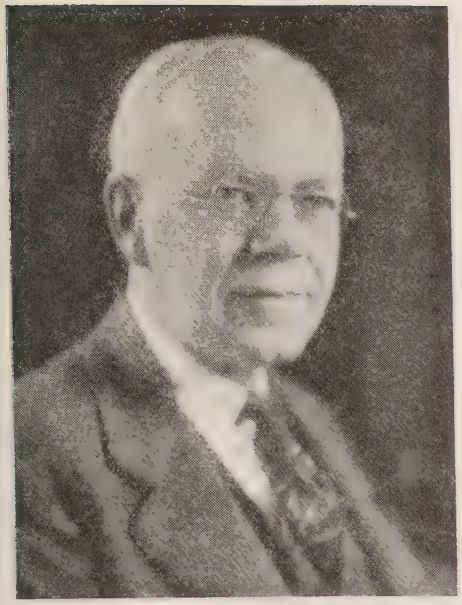
Wellington Place Church, in the north part of the city, has an energy and vitality that is the envy of every other church in town; for instance—it has a class of young high school folks, organized last fall, and already registering forty-one in regular attendance! West Side Baptist Church, a little while back, became dissatisfied with their Sunday evening service, and with the lack of a Sunday evening service of expression for the young people. Inspired by their unified morning service, the Youth Fellowship of the church requested the same type of evening service for themselves. They meet for forty-five minutes now in the church auditorium with their own leaders presiding. Youth constitute the chorus choir, the ushers, soloists, and other personnel for the service. The pastor, there on invitation and one of the congregation up to this point, takes over for a few minutes and delivers the message of the evening. There were some members of the church who didn't just like the plan, when it started, but they like it now. There's a reason: the congregation at this evening service has tripled.

The Future

You'll find that the Baptist churches of Wichita have a forward look. They have entered enthusiastically into the program of the Baptist Church School Advance, and most of them have already made that 10 per cent increase, and a lot more. First Baptist Church launched the Advance program at a workers' retreat last September, when five committees, representing the five points of the Advance program, presented their plans and hopes to a crowd of two hundred church school teachers and officers. The retreat was followed by a doorstep calling campaign, along the order of the one described in the September issue of Baptist Leader. So helpful were the results of that visitation effort that we shall repeat it again next year.

The "Reach All You Can" Committee's enlistment efforts across the five and one-half months during which the Advance has been in progress have netted an enrollment increase of 250 and an attendance increase of 150. Though the work under the leadership of the four other committees cannot be measured in numbers for such definite results, it has nevertheless been effective and valuable. The Wellington Place Church has "advanced in advance of Advance," with a 25 per cent increase in enrollment and a 33 per cent increase in attendance, and the other church activities increasing in proportion. We find the Advance to be the most definite, comprehensive, and dynamic Christian educational program thus far launched by the Northern Baptist Convention.

We'll be on hand—all we Wichita Baptists—to watch for this year's launchings from the 1941 Convention. We hope it will be a pioneering Convention, set as it is against our pioneering background. And we hope you'll like Wichita!



Books, Writers and Religion

AN INTERVIEW WITH HALFORD E. LUCCOCK

By FRANK S. MEAD

NEW HAVEN is a town with the look of a fine old book; here are elms, Revolutionary history, railroad yards, and Yale. At Yale's Divinity School is Dr. Halford E. Luccock, teaching preachers; he probably knows more about books than any other preacher-teacher in the country. We went up to New Haven to talk with him about books, writers, and religion. First, about religion in modern writing. What did he think of it?

"What religion?" he smiled. "I'm not being facetious, but—what religion? I know a lot of critics of modern literature who say there isn't an ounce of religion in a carload of modern writing. I know others who say that Shakespeare had the word for what little religion there is in the best-sellers we're reading: it is 'weary, flat, stale, and unprofitable.' They have something there, but there are two reasons for it.

"One is that these modern penmen and penwomen can't give it to us because they haven't got it to give; they seem to lack completely those deep spiritual experiences and convictions out of which great religious writing comes. Peter put his finger on it when he said, 'Such as I have, give I unto thee.' Such as they have they give us, but most of it is pretty thin. A resentful Oxford graduate once said that 'Most Oxford novels have been written by elderly ladies on the basis of a one-day visit thirty years before—to Cambridge.' You could say that of a lot of the modern authors trying to write religion: they are aliens to the apse.

"In the second place, those among them who do know something about religion fail to see it as an important force or factor in American life. Take so great a book as *America in Midpassage*, written by two such steeltrap minds as Charles and Mary Beard, who certainly know their America if any of us know it. In that epic they give 125 pages to a discussion of American entertainment; seventy-six pages to American art; weary page after page to dust-covered novels that only the library-loafers read nowadays and which have about as much importance and life as yesterday's mashed potatoes—but in all their 950 pages there is not one single word or line about religion. That's a bit queer, isn't it, with fifty million Americans interested in religion as they are?

"Yet when we read between the lines, we find a deep yearning for a new wholesome, creative, energetic faith; it is part discontent with the past and part hope for the future. You can see it in that frustrated boy in *Grapes of Wrath*, who looks toward God and shouts, 'You up there. Why do you send such black confusion on the world? What's the earthly good of half the things that happen? . . . . What's the reason for them?' If we only knew! You see it in Saroyan's *Daring Young Man on the Flying Trapeze*, with the young hero who wanted a trapeze that would send him flying up to God. You sense the infinite confusion of the seekers-after-God in this generation, many of whom seem to miss Him as they miss the dead, in the words of Ricardo in Edna Millay's *Conversation at Midnight:* 'Man has never been the same since God died. He has taken it very hard.' Discontent, uncertainty, confusion—it is a searching for God in chaos.

"It is a questioning, yes, but not the same sort of flippant, smart-aleck questioning we got from Bob Ingersoll and H. L. Mencken. It is a thoughtful and an earnest questioning and hunting after God. They may have lost Him, but something in their wistful writing tells us they would be glad to have Him back."

What books might a man read to help him get God back—to help him find God walking in this tottering world—to know what to do in the name of God with the pain of the world. What must the well-informed Christian read?

"Well—there is this *Grapes of Wrath* we've just been talking about. Your preacher-readers will probably heap coals of fire on your head for mentioning it; make it plain to them that these are my words, and not yours. Frankly I cannot understand a preacher trying to get Jesus Christ into the economics of America unless he has read that book. I know—it's dirty. The first part of that book is, I think, inexcusably dirty. But don't let's fool ourselves that it is all dirt and nothing else. It is a glimpse of the great American Via Dolorosa—Highway 66, lined, crowded with the most tragic, hopeless dangerous mob of Americans we've seen since *Uncle Tom's Cabin*. Don't throw *Grapes of Wrath* down in disgust until you've read what young Tom Joad had to say the night he left his mother in the road-camp, a fugitive from justice. When Ma Joad weeps that she will never see him again, he replies, 'I'll be ever'where—wherever you look. Wherever they's a fight so hungry people can eat, I'll be there. Wherever they's a cop beating a man, I'll be there . . . . I'll be in the way guys yell when they're mad . . . . I'll be in the way kids laugh when they're hungry an' they know supper's ready . . . .' Hungry children, hungry men, the American Dispossessed—I can't imagine a preacher talking about any of this until he's read this book.

"Nor can I imagine him talking about communism unless he's read *Out of the Night*, by Jan Valtin. There are passages here, too, that will make you sick in mind, body, and soul; it is the most vicious story of the generation, but it is communism, and if the Army of the Lord in this day really wants to know what it has to fight in communism, then the army had better read Valtin.

"If you have the faintest idea that

(Please turn to page 12)

H. Armstrong Roberts

Financing the Country Church

SAM BAWDEN, so the story goes, bought a Ford. He named it "Shasta," not so much because he lived near that famous peak, but because, as he explained to the curious, "Shasta have gas, Shasta have oil, Shasta have tires." The church is like that; "she has to" have the roof repaired, the chimney pointed up, the interior repaired, the wheeze taken out of the organ, and money raised for salaries, operating expenses, and missions. This financing problem is especially serious in the country; the decline of the rural church is in no small measure due to financial stringency. We could seal the closed door of many a country chapel and could place a sign: "Closed for lack of funds." It is a problem that is becoming more and more serious as the years roll by.

One reason for it is that farm income is completely out of balance with the cost of living and the cost of distribution. For instance, Mr. T. B. Clausen, who knows his farms and his farmers, said in 1940:

"In 1915, when I graduated from agricultural school, food farm prices in the United States were 106, cost of distribution was 106, cost of living was 106. Things were nicely in balance, economically. Farm families could produce products from their land, livestock, and labor which would purchase their necessary supplies and fill their needs (needs which included religious and social activities) at an equable exchange. . . . .

"In 1921 this balance was destroyed as farm food prices in the United States dropped to 130, and the cost of distribution stayed at 190. This disparity has continued with fluctuations until now. Last month food farm prices were at 101, while the cost of distribution was 171. Farm families have had twenty years of continuous and severe economic disadvantage."

In the second place, the country churches do not have a large enough membership to support a full church program. In some churches the members give far more generously than their city cousins, but even then there are not enough contributors to pay the bills. There is always a large number of children and young people in a rural church, and these members have little ability to give.

The seriousness of this situation is seen in a survey of the churches of Culpeper County, Virginia. Fifteen of thirty-three churches reported budgets of less than $250. The average annual budget was $432.48 for twenty-seven of the twenty-nine churches outside the village of Culpeper. All you have to do is to compare these incomes with those of large churches to understand the limitations under which they operate.

A third reason is that many country people do not seem to understand the expense involved in operating a church, and so they have never really faced the issue squarely. They figure their own income in terms of the balance left over after taxes and expenses have been taken out; they do *not* figure in the money the pastor needs for his car, his books, and the other incidental expenses that must come out of his salary. Not seeing the need, they have not learned to give.

The Every-Member Canvass

Now there are two good plans through which this problem may be solved. They may not be sure-fire, but they are the best so far discovered by which the church may learn and express the principles of stewardship. There is, first of all, the Every-Member Canvass plan. This plan has been so well described and widely used by denominational agencies that material on it is readily available to all who wish to know about it. It is easily the best method of church finance, and it is highly adaptable for use in rural churches. It deserves, therefore, first consideration.

It presupposes a budget. Not all churches have yet understood the need for a budget, but they should, for it is a means of facing the church with its responsibilities. It considers intelligently the ancient bugbear questions, "Just how much money do we need this year? Are we paying our pastor enough to really meet his needs? Should we, *could* we, pay for his gasoline, his postage, etc."

The every-member canvass enlists the laymen's support of the financial program of the church, and nothing could be more valuable. It is a plan thought out and carried through by the *laymen.* Usually it is put in the hands of a committee which not only recommends the adoption of a budget, but which faces squarely the question of just how much every member will contribute to the budget, and then presents the opportunity for giving to the constituency. The pastor needs only to guide and direct; he puts the main task in the hands of those who should take care of it—in the hands of his laymen.

The canvass enlists in the best manner possible the resources of all the parish. Without such a plan, you are liable to miss many of your best available sources of income. The Rev. Harold C. Loughhead, in reporting the results in several Pennsylvania churches, contrasts the results with and without this annual canvass:

"Two of the six churches had never had any kind of systematic canvass, another had not had one for years, two had made a half-hearted effort that meant little either in educating the people to give or to raise money for the church, and one has had a pretty thorough canvass made in past years.

"The most striking results were achieved at New Geneva. This church had not made a canvass for a few years but had previously done so. Working conditions have been and still remain very bad. It is located in one of the worked-out mining areas. Last year the twenty-nine givers on record contributed $276.03. Through our canvass *forty-one definite pledges were made for local support which amounted to $532.00.*

New members moving into a community and young people who become wage-earners are too frequently overlooked in providing for church support; the annual canvass should bring them into the picture. It is said that a razor-blade manufacturer was once asked why he continued to advertise his product when everyone already knew about it. "Ah," he answered, "there is a new crop of shavers every year!" Right! There is a brand-new crop of potential church-supporters every year, too.

There are special ways in which the canvass may be launched or carried out. Resourcefulness in discovering the best methods for your local situation will rouse interest and help the church toward its goal. At the Second Mount Pleasant Church near Franklin, Ind., laymen presented the budget at the Sunday morning service before pledge-cards were signed and placed on the offering-plate. The pastor spoke briefly on "The Original Tithe," and several laymen followed that with talks on "The Current Expense Budget," "Our Missionary Apportionment," and "The Building Fund." The Joash Chest idea has been used successfully in some churches. One church committee reported a plan to collect envelopes monthly from those who did not attend church, but who were ready to give. You'd be surprised how many of *those* you have in your community; you never know until you pay them a visit in their homes.

One western church personalized the budget in a letter through which each item spoke to the people. The janitor said:

"I am the Janitor's Salary. I am not a large item, but don't mistake my importance by my size. I keep the house of the Lord warm and tidy. I take criticism with an understanding heart. I know the building is always too warm for some and too cold for others, but I do my best to please. I keep your children hale and hearty. I help the pastor preach and the congregation listen. I am a harmonizer in your church. But I need a House Committee to help me! When you contribute to this budget—forget me not! Thank you." Then Pension Dues spoke, and Missions, etc.

MARK RICH

writes out of a long experience as a rural pastor and also as the Field Representative, Town and Country Work, of The American Baptist Home Mission Society. In this article he deals with a problem that is troubling hundreds of our churches

The Lord's Acre

The Lord's Acre Plan provides a means whereby individuals or families may dedicate a portion of flock or field to the church. It rests on an old, old foundation; the early church knew it, and it has been practiced down the ages by earnest Christians too poor in gold to help, but ready to give what they could out of the resources they had at hand. It rests on the idea that "The earth is the Lord's and the fullness thereof," and that man should dedicate to God a portion of whatever God has given him.

The plan is layman-sponsored, like the Every-Member Canvass, and the pledges are taken at the time of the annual canvass. Dedication of the gift is made in advance, at the time of planting or when the farm animals are young. I suppose you will have to reckon with people like this, if you try this Lord's Acre Plan; you can avoid this sort of thing by having them pledge *one* calf in advance, when the calves are born; don't label them!

The gift is turned into cash before it is turned over to the church. Thus, it is really a gift in money, just as you have it in the Every-Member Canvass plan. Canvass your members under the Lord's Acre Plan, ask your families to dedicate at the time of planting a certain number of rows of potatoes or corn, or one pig out of the next litter, or so many Sunday eggs. Variety is the spice of life; circumstances alter cases; local situations must determine the amount pledged in each instance.

Karl W. G. Hiller, of Corwith, Iowa, started one variation of this Lord's Acre idea in his church in 1937. His plan was to go to a seed dealer and get him to arrange with his customers to give an acre of corn to the church; the dealer gives the seed free for that one acre. The seed house receives no advertising from the arrangement, and asks for none. Men will co-operate, if you go after them!

Another pastor in the Middle West secured the pledge of a young steer from each of six town families; the steers were then placed for free care on the farms of six country members. When they were grown, the proceeds of their sale was given to the church. A Pig Nick Day was worked out in one community; each year, on that day, every farm in the community was asked to give a pig for next year. Just before the ensuing day the pigs were gathered together and butchered; on the Pig Nick Day, the pigs would be auctioned and the proceeds turned over to the preacher. Another young preacher this year has secured the use of twenty-five acres of land which his people will plant and harvest voluntarily; seed and fertilizer and the use of machinery are donated. Still another has a class of young boys

planting and harvesting an acre of potatoes.

In whatever form you use the Lord's Acre Plan, you can be sure of A-1 results. One Sunday school class has been known to bring in twenty-five dollars; churches are reporting from one hundred to a thousand dollars and over, per year. One state denominational secretary is saying that most small country churches now receiving aid could reduce their askings or do without outside aid entirely if they would effectively introduce the Lord's Acre! (Further details on the Lord's Acre Plan may be secured from the Rev. Dumont Clarke, Farmer's Federation, Asheville, N. C.)

Besides the financial boost a church can get here, there is an amazing dividend in the joy and enthusiasm that runs like living fire through the congregation that has almost given up. People who simply cannot give cash enlist in this plan wholeheartedly; it offers the fellowship and comradeship that we used to have in farm-work bees and barn raisings. Furthermore, it teaches the neglected truth that there is a relationship between God and daily affairs. People learn that they can plant and cultivate and harvest to the glory of God; there is no surer way of making real the meaning of stewardship.

Other Means

We might say a word about other ways of raising money for the country church budget—church suppers, bake sales, and such questionable plans as games of chance, bingo, etc.

The principal value of a church supper should be fellowship, not profit. The country church without its basket dinners, tureens, potlucks, picnic dinners, and pitch-ins would be a much less interesting and I believe a much less spiritual church than it is with them. But if a church has so many pay suppers that they become a burden, then they are robbing the church of a strength that should be expressed in more constructive ways. I have been a member of a church which did not believe in suppers for pay, of a church that staged a constant series of them year after year, and of still another church which had only one or two a year. I found the church that had too many undermining its chances for success; I found the one with the few real *fellowship* dinners doing the best job.

So far as the other forms of money-raising are concerned, our Christian conscience will rule them out ruthlessly. The church must stand for the best in cultural and recreational standards; never let your community officials be put in the position of questioning the practices of your church!

This business of financing the rural church is not easy, but it can be made a far more joyous and spiritual task than we have sometimes imagined. It calls for tact. The enlistment of canvassers must be approached carefully; get tactful, kindly men. The reading of the budget need not keep people away from the service in which it is read; plan that service carefully. The use of imagination, resourcefulness, and a wholesome interpretation of stewardship can make it a pleasant task and not a bore.

Stewardship is the expression of a great, abiding spiritual truth. It is an expression of gratitude to God for all we own. If country churches will instill that idea, their people will express their stewardship gladly, and the church will be stronger for it.

BOOKS, WRITERS AND RELIGION

(Concluded from page 9)

Christianity and democracy are tied together, then read Dr. Ralph Barton Perry's *It Shall Not Perish;* it is good sense and sharp, clean thinking in the midst of a million contemporary voices that not only are too loud, but too silly.

"If you're interested in the war and where we're going after the war, you'll certainly read *Where Do We Go from Here?* by Harold Lasky. It is British, and brilliant. Then try Dr. Walter Horton's *Can Civilization Save Religion?* unless you are tremulous and superficial and walking around all wrapped up in a closed mind. Dr. Horton points out that Christianity has more than once come to the rescue of fallen cultures; he believes that our culture is tumbling, and that Christianity can save it, if . . . . !

"You must read a novel or two. Try *The Yearling,* by Marjorie Rawlings. There isn't a speck of dirt in it; her boy-hero, little Jody, and his fawn, are a welcome relief from some of the smutty little rascals we've had in recent literature; he's even better than Tom Sawyer and Huck Finn, and that's saying a lot. *Fame Is The Spur,* by Howard Spring, is old stuff—and great stuff—about a boy who reaches the heights of fame only to realize that fame isn't all that's worth going after in this life. And by all means, get the new Gunnar Gunnarsson story, *The Good Shepherd;* it's hardly off the presses yet, but *get it.* It tells the story of a fine old shepherd up in Iceland who gives every Advent season to a hunting for lost sheep in his Iceland hills. Lovely is the word for it; if this one can't restore your faith, nothing ever will."

And what, we wondered, *should* be written? What sort of religious book is the world waiting for? He had a quick answer for that one:

"A novel. A religious novel that will really get down to the roots, that will talk a language people can understand without a seminary education. We haven't had one worthy of the name since Winston Churchill's *Inside of the Cup,* and that was a long, long time back. Sinclair Lewis started out to do it, in *Elmer Gantry,* but he got tired about halfway through it, made his hero a scamp and let it go at that. Douglas—Lloyd Douglas—tried to do it with his *Magnificent Obsession,* but he falls short, far short, of the mark. He is a great story-teller, but he lacks social depth and economic awareness and his religious philosophy is thin; it only hints, as Arnold Lynn says, that there is 'a great deal to be said for loving one's neighbor.' " No, not Lloyd Douglas.

Willa Cather might do it, I think. She almost had it in *Death Comes for the Archbishop.* Ellen Glasgow or Dorothy Canfield Fisher might do it, or . . . ."

"Or," we put in, "a good preacher who is also a good writer could do it."

"Possible," he replied, "but not probable. I doubt that any preacher will ever do it. You see a preacher has a voluntary audience; he falls into the habit of starting out with a text, taking ten minutes to explain that text, depending all the while on the loyalty of his audience to stay with him. I am not advising that we quit using texts, but that we start with a human situation, as a writer does, then make the text the hub in the wheel of the sermon around which all the rest revolves, as the story of the writer revolves about his theme. A writer has to *get* his audience in the first paragraph, or he doesn't get them at all; hence, he's human, down-to-earth, right to the point. That's the way real literature—religious literature or any other kind—is written. Was it Sinclair Lewis who said once that "Nothing that did not start as journalism ever lasted as literature"? A journalist will do it . . . ."

When? How soon did he think the great religious novel might come?

"It may be a long time; we've got to struggle and suffer awhile and reach the real depths out of which real religion and religious writing come. The struggle is already under way. One of the teachers here at Yale used to say, 'For some generations now, man has been trying to decide whether he is merely a high-grade simian or a son of God.' There has been a great deal of argument favoring the simian, of late, but the argument for the sons of God has never quite disappeared, even when writing has touched bottom. I don't believe it ever will disappear; that argument will never be without its supporters in literature."

■

BECAUSE we are moral beings, we never can separate happiness from goodness. God made us all to do his will, and no life can ever run smoothly that runs in other grooves.

Baptist Summer Assemblies For 1941

State	Mailing Address	Date of Meeting	Dean or Director in Charge
Arizona:			
Prescott	c/o Baptist Assembly, Prescott, Ariz.	June 30–July 11	Rev. Charles Kau, R. D. No. 2, Box 271, Mesa, Ariz.
California, N.:			
Mt. Lassen	Butte Meadows, Calif.	July 14–20	Dr. Theron Chastain, 83 McAllister St., San Francisco, Calif.
Sequoia	Miramonte, Calif.	June 16–21	
Lake Tahoe:			
Young People	Zephyr Point, Lake Tahoe, Nev.	August 10–17	
Senior High	Zephyr Point, Lake Tahoe, Nev.	August 3–10	
Mt. Hermon Encampment	Mount Hermon, Calif.	July 27–August 3	
California, S.:			
Idyllwild:			
Young People	Idyllwild Pines, Calif.	August 10–22	Rev. O. deW. Cummings, 354 S. Spring St., Los Angeles
High School	Idyllwild Pines, Calif.	August 3–10	
Young Married People	Thousand Pines, Crestline, San Bernardino, Calif.	August 23–September 1	
Adult	Thousand Pines, Crestline, San Bernardino, Calif.	July 20–27	
Colorado:			
Beulah	Beulah, Colo.	July 21–27	Dr. W. F. Ripley, 611 Colorado Bldg., Denver, Colo.
Grand Mesa	Cedaredge Post Office, Colo.	July 14–20	
Connecticut:			
Storrs	c/o State Agricultural College, Storrs, Conn.	July 7–18	Rev. O. P. Campbell, 455 Main St., Hartford, Conn.
Idaho:			
Ketcham	Ketcham, Idaho	July 9–18	Rev. Ezra Duncan, 624 McCornick Bldg., Salt Lake City
Illinois:			
Lake Bloomington	East Bay Camp, Bloomington, Ill.	June 21–28	Rev. Louis H. Koehler, 424-6 Reisch Bldg., Springfield, Ill.
Southern	Giant City State Park, Makando, Ill.	June 22–28	
Chicago	Conference Bay Camp, Williams Bay, Wis.	July 20–27	Dr. Russell S. Orr, 203 North Wabash Ave., Chicago, Ill.
Indiana:			
Franklin	Franklin College, Franklin, Ind.	July 6–19	Rev. Harold F. Graves, 401 W. Maple St., Jeffersonville, Ind.
Wawasee	Syracuse, Ind.	August 10–16	Rev. C. C. Browne, 211 W. Wayne St., South Bend, Ind.
Iowa:			
Iowa Falls	Iowa Falls, Iowa	July 21–August 1	Rev. B. G. Field, 902 Valley Bank Bldg., Des Moines, Iowa
Kansas:			
Scott City	Camp Cristy, Scott City, Kan.	June 9–13	Rev. J. E. Dollar, Wellsville, Kan.
Ottawa	Ottawa University, Ottawa, Kan.	August 4–15	Rev. Howard Haworth, 310 Crawford Bldg., Topeka, Kan.
Northeast	Baptist Inspirational Meet, Sabetha, Kan.	August 4–8	
Maine:			
Charleston	Charleston, Maine	June 23–July 3	Rev. Henry Osgood, Pittsfield, Me.
Aroostook Valley	Aroostook Valley Park, Mapleton, Me.	July 14–25	Rev. Alton Maxell, Fort Fairfield, Me.
Michigan:			
Kalamazoo	Kalamazoo College, Kalamazoo, Mich.	July 21–August 1	Rev. W. F. Huxford, 472 Hollister Bldg., Lansing, Mich.
Minnesota:			
Tipi-Wakan	Phelps Island, Lake Minnetonka, Minn.	July 6–13	
Montana:			
Livingston	Livingston, Mont.	July 21–August 1	Rev. Ezra Duncan, 624 McCornick Bldg., Salt Lake City
Nebraska:			
Milford	Milford, Neb.	June 9–15	Rev. B. G. Field, 902 Valley Bank Bldg., Des Moines, Iowa
Lexington	Lexington, Neb.	June 16–22	
New England:			
Ocean Park	Ocean Park, Me.	August 18–30	Rev. W. G. Towart, 301 Pleasant St., Bennington, Vt.
New York:			
Young Adult Assembly	Ava, N. Y.	June 29–July 6	Rev. William F. Davison, 17 Church St., Cortland, N. Y.
Young People's Sum. Assembly	Keuka College, Keuka Park, N. Y.	July 8–19	Rev. J. D. W. Fetter, 502 E. Seneca St., Ithaca, N. Y.
Camp Neyoraca	Ava, N. Y.	August 10–23	Rev. Theodore L. Conklin, Owego, N. Y.
Camp Neyoraca, Junior	Ava, N. Y.	August 10–23	Rev. Fred W. Nowlan, 1323 Seymour Ave., Utica, N. Y.
Camp Carman, Junior High	Valatie, N. Y.	August 17–24	Rev. A. W. Sheckells, Jr., 41 Horton Ave., Middletown, N. Y.
Camp Carman, Senior High	Valatie, N. Y.	August 24–31	Rev. A. W. Sheckells, Jr., 41 Horton Ave., Middletown, N. Y.
Camp Carey	Silver Springs, N. Y.	August 24–31	Rev. K. A. Roadarmel, Genoa, N. Y.
Camp Clough	Ava, N. Y.	August 24–31	Rev. C. O. Harding, 156 E. Third St., Oswego, N. Y.
North Dakota:			
Pilgrim Park	Pilgrim Park, Bottineau, N. D.	June 16–23	Rev. W. H. Bayles, Huron, S. D.
Ohio:			
Granville	Granville, Ohio	July 20–August 2	Miss Helen Wickes, Baptist Conv. Bldg., Granville, Ohio
Oklahoma:			
Post Oak Mission	Post Oak Mission, Indiahoma, Okla.	July 16–24	Rev. Perry Jackson, Saddle Mountain, Okla.
Oregon:			
Arrahwanna	Arrahwanna Baptist Assembly, Wemme, Ore.	July 21–August 2	Rev. Rodney Britton, 925 Term. Sales Bldg., Portland, Ore.
Pennsylvania:			
Unami	Camp Unami, Sumneytown, Pa.	August 23–30	Rev. Edgar C. Smith, 1703 Chestnut St., Philadelphia, Pa.
Keystone	Scranton Junior College, La Plume, Pa.	August 3–8	Rev. Norman Martin, 315 Luzerne Ave., West Pittston, Pa.
Corbly No. 1	Mahaffey, Pa.	August 9–16	Rev. Kenneth Maxwell, 708 Investment Bldg., Pittsburgh, Pa.
Corbly No. 2	Mahaffey, Pa.	August 16–23	Rev. Kenneth Maxwell, 708 Investment Bldg., Pittsburgh, Pa.
South Dakota:			
Camp Judson	Camp Judson, Pactola, S. D.	July 21–August 1	Rev. W. H. Bayles, Huron, S. D.
Utah:			
Liberty	Liberty, Utah	June 23–July 4	Rev. Ezra Duncan, 624 McCornick Bldg., Salt Lake City
Washington:			
Burton:			
Young People	Burton, Wash.	July 7–13	Dr. Ralph Knudsen, 12th Ave. N. E. at E. 47th St., Seattle
Adult Bible Conference	Burton, Wash.	July 14–20	Dr. Claude Neal, 1932 Rucker Ave., Everett, Wash.
Cliffdell		August 1–7	Dr. W. A. Shanks, 509 Ranke Bldg., Seattle, Wash.
Mountain Air Camp:			
Young People			
West Virginia:			
Philippi	Alderson-Broaddus College, Philippi, W. Va.	August 11–22	Rev. James E. Fidler, Box 1183, Parkersburg, W. Va.
Wisconsin:			
Green Lake:			
Young People	Green Lake Bible Institute, Green Lake, Wis.	July 21–27	Rev. David W. Witte, 1717 W. Wells St., Milwaukee, Wis.
Junior High	Green Lake Bible Institute, Green Lake, Wis.	July 27–August 2	
Chetek	Chetek, Wis.	July 29–August 5	
Wyoming:			
Caspar	Caspar, Wyo.	July 28–August 8	Rev. W. F. Ripley, 611 Colorado Bldg., Denver, Colo.

BAPTIST CHURCH SCHOOL

Advance News

The First Year

of the Baptist Church School Advance

(For the Period October 6, 1940, to May 25, 1941)

Within a few weeks, church schools enrolled in the Advance will receive from their state and city directors of Christian education a report form to be filled out and returned. It is sent to you in order that we all may know how much advance our Baptist churches have made. You are asked to fill it out carefully, and return it promptly. Even though your report does not show a substantial increase, please send it in. Only by knowing the facts can we prepare workable plans for improving conditions.

On this page appear the questions that will be included on the report form. Please study them carefully and begin to collect the data you need. Do *not* send in this page. It is a model only.

Name of Church: _____

Location: _____ _____ _____ Date of Enrollment _____
Street and Number City State

A. Number on roll when enrolling in B.C.S.A. _____	A. Average attendance when enrolling in B.C.S.A. _____
B. Enrollment on May 25, 1941 _____	B. Average attendance from date of enrollment to May 25, 1941 _____
C. Enrollment gain (in numbers) _____	C. Average attendance gain (in numbers) _____
D. Enrollment gain (in per cent) _____	D. Average attendance gain (in per cent) _____
E. Indicate loss, if any _____	E. Indicate loss, if any _____

How many Sundays was your school attendance affected by unusual circumstances? _____ What were the circumstances?

_____

Was Christian Education Week (Rally Week) observed? Yes ____ No ____ Was some plan of Home Visitation carried? Yes ____ No ____ Was there a systematic follow-up of prospects and absentees? Yes ____ No ____

TEACH

Number of Workers' Conferences held? _____ Number held similar period previous year? _____ Were themes for Workers' Conferences as suggested in *Manual of Methods* used? Yes ____ No ____ Was program material in BAPTIST LEADER for Workers' Conferences used? Yes ____ No ____ Was First Series Credit earned for this? Yes ____ No ____ Does your school use a Church School Workers' Covenant? Yes ____ No ____ Did you hold an Installation Service for church school leaders? Yes ____ No ____ What improvements were made in room and equipment?

_____

(Use other side for additional comments)

WIN

Number of baptisms from the church school for this period? _____ Was a special class for training in discipleship and church membership conducted? Yes ____ No ____

ENLIST

According to goals under "Enlist All You Win" was there noticeable increase in church attendance? Yes ____ No ____ Giving? Yes ____ No ____ Volunteer service to the church? Yes ____ No ____ To the community? Yes ____ No ____

TRAIN

Number of Standard Leadership Credits earned (October 1 to May 25) First Series ____ Second Series _____ Where earned?

Local church class	Yes ____ No ____	Workers' Conference	Yes ____ No ____
Interchurch school	Yes ____ No ____	Home Study	Yes ____ No ____

Number of teachers and officers in your school? _____ How many of these earned Leadership Education credits during this period? (October 1 to May 25) _____

Indicate significant advances in your church school program as a result of the BAPTIST CHURCH SCHOOL ADVANCE:

_____

(Use other side for additional comments)

_____ Sunday School Supt.

_____ Director of Advance

Signed: _____ (Pastor)

Address: _____ _____ _____
Street and Number City State

On or before May 26

MAIL TO: _____

_____

_____

Church School Workers' Conference

Suggested Program for May

By RALPH GRAHAM

Theme: Review and Preview

Worship (15 minutes)

QUIET MUSIC.

CALL TO WORSHIP.

Come into the presence of the Lord.
Come with humility and thanksgiving,
For he has given us a great task:
To cherish the children and the youth
And to teach them the ways of the Lord;
To bind up the wounds of the world,
And bring it peace.
Come into the presence of the Lord.
Come with confidence and determination,
For he has given us a great task,
And the strength with which to do it.

HYMN. "That Cause Can Neither Be Lost nor Stayed," or "Lead On, O King Eternal."

SCRIPTURE. Mark 11: 20-26; Exodus 14: 15.

PRAYER. Of offering, presenting to God the fruits of the past year's work in building up the church school. Of thankfulness, for what has been accomplished, not only in the local situation, but across the country. Of forgiveness, for opportunities wasted and tasks undone. Of consecration to the larger task that lies ahead.

BRIEF TALK. By the superintendent. (Note. The Advance Director should take charge of the discussion period that follows. Where the superintendent is also Advance Director, this earlier portion of the meeting might well be taken by the pastor or chairman of the Board of Christian Education.)

These few minutes might well be taken up with a recalling of the facts that were first announced in *Somber Shadows*. Bring out again the fact that seventeen million boys and girls of school age in this country are not touched by any agency of religious education. Mention the high divorce rate: one divorce to every six marriages. Conclude by drawing attention to the increasing blackness of world conditions, and the resulting necessity for even greater efforts on the part of Christians everywhere. Do not neglect to refer to the Scripture from the Gospel of Mark, where Jesus is quoted as having said: "Have faith in God . . . . All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them"; and from Exodus: "And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

Discussion (40 minutes)

REVIEW. The Advance Director (who should lead the discussion period) can begin by pointing out that the "somber shadows" just referred to were necessarily described in terms of nation-wide figures. However, any church that intends to accomplish something in dispelling these shadows must concentrate its efforts on its own local situation. To do this, the church school leaders must know what the conditions are.

With this introduction, begin a review of the conditions that existed at the time that your church school enlisted in the Advance. Use the sample questionnaire that appears on page 14 as a basis for putting down the figures in black and white. The discussion might consider the following points:

1. When the Advance began here, how many were enrolled in our church school? Approximately how many children and young people of the surrounding community were unreached by any church school? How has this situation changed between then and now?

2. What were the physical conditions of our school when the Advance began? Were all facilities being utilized in the best manner possible? If not, are they now?

3. What improvement has been made during the period of Advance in the number of trained teachers available? In the number of training classes attended? In the lesson materials?

Find out, in this discussion, what were the weak spots of your school and how many of them have been strengthened. Where there has been real progress, rejoice in it. Do not be afraid, however, to face the facts when there has not been as much progress as you had hoped. If such is the case, recognize it, and make it the springboard from which to start a more successful effort in the months ahead.

PREVIEW. Now, with the whole story of the past and present laid out in plain terms before the group, face the future. First, concentrate on the specific needs of your school as revealed in the preceding discussion. Ask the group some such questions as the following:

1. What shall be our "increase goal" in enrollment and average attendance during the second year of Advance? Will we be content with the minimum goal of 10 per cent, or will we set our goal higher?

2. Are those whom we "reached" during the past few months becoming loyal and enthusiastic members of the school, or are they dropping out? In other words, are we "teaching" those we reached? If not, why not? Is our teaching based on the recognized needs and interests of our pupils? Are our materials well written, carefully edited, and appealing?

3. How about our evangelistic efforts? Are the members of our church school being won to a definite commitment to Jesus Christ as Saviour and Lord of their lives? How can we improve this effort?

Ask similar questions under the subjects of "train" and "enlist." Then list on the blackboard the definite goals toward which you mean to strive in the coming year.

Now it is time to begin actual planning of future strategy. There are many new materials being developed rapidly in connection with the Advance. A set of fifty-three full-color slides, with an accompanying lecture, is available on the Advance. Have you used it yet to arouse the enthusiasm and co-operation of your members? *Dispelling the Shadows*, thrilling successor to *Somber Shadows*, will be distributed this month. Be sure to get copies for all the members of your church.

A new and more elaborate manual of methods will be available this summer, and numerous other teaching, training, and evangelistic helps will also help the sincere efforts of church school workers.

Try to bring the meeting to a conclusion that will be a consecration of program, effort, and lives toward a greater, farther reaching Advance in the coming year.

Closing Consecration

Have a period of silent prayer for guidance and help in the effort that lies ahead. The leader may close with the spoken prayer:

Father Almighty, bless us with thy blessing,
Answer in love thy children's supplication;
Hear thou our prayer, the spoken and unspoken;
Hear us, our Father.
Shepherd of souls, who bringest all who seek thee
To pastures green, beside the peaceful waters;
Tenderest guide, in ways of cheerful duty,
Lead us, good Shepherd. Amen.

What has happened during the first year of the Advance?
How many Baptist churches have enrolled?
What gains have been made?
What of the future?

These questions are answered here by

RICHARD HOILAND

National Director of the
Baptist Church School Advance

Baptist Church Schools ARE Advancing

WHEN delegates to the Northern Baptist Convention assembled in Atlantic City just a year ago their attention was directed to a new denominational program designed to increase the enrollment and effectiveness of our Baptist church schools. This program has since become known to all Northern Baptists from Maine to California as the Baptist Church School Advance. Despite the fact that the Advance was not scheduled to be launched until the first Sunday in October, delegates to the Atlantic City Convention seemed greatly impressed and encouraged by the optimistic claims that were made for it even at that early date.

Soon it will be time for Northern Baptists to assemble once again for an annual convention. An entire year has elapsed since the Baptist Church School Advance was first announced. Seven months have gone by since the program actually was launched in Baptist churches all across the land. Delegates assembled in Wichita, Kan., will want to know what has happened during the intervening months. They will want to know also what is proposed for the months ahead. Thousands of Baptists, unable to attend the meetings in Wichita, will be asking the same questions. This article is an attempt to give at least a partial answer to those questions.

Let us begin by taking a hurried look at what has happened during the first seven months of the Advance. During this period nearly 3,500 Northern Baptist church schools have actually signed on the dotted line, thus indicating their intention to carry out the goals of the Baptist Church School Advance. This significant number represents about one-half of the church schools listed in the Northern Baptist Convention *Annual* for 1940. In other words, one out of every two church schools in the entire denomination has enrolled during the first year of the Advance!

Such a record becomes even more impressive when the total membership of the enrolled church schools is taken into account. These 3,500 church schools, according to the best available estimates, represent at least 70 per cent of the church school membership in the Northern Baptist Convention. Among those not enrolled are hundreds of small churches without the advantages of a full-time pastor as well as many others without even a part-time pastor.

Of course, not all of the churches that have enrolled are fulfilling the high purposes of the Advance. On the contrary, many a church school has done little more than enroll, whatever its intentions may have been at the outset. Still others made a brave beginning but soon became discouraged when results were not as immediate and tangible as they had expected. There is no particular virtue in the mere enrolling of a church school, and yet there is something to be said for any program that can win at least the initial endorsement of so large a percentage of our church school leaders. In the words of a well-known advertising slogan, "such popularity must be deserved."

Many of the actual results will soon be recorded and tabulated as the churches fill in and return the report form that is being sent to all enrolled churches this month. (A sample of this report form appears on page 14 of this issue.) All enrolled churches are urged to send in a complete return not later than June 1. Additional copies of the report forms may be secured from your city or state Director of Christian Education.

In the Meantime . . . .

Until these final results are tabulated, we can take courage from certain very definite things that have already been reported. Many churches have exceeded by far the goal set to increase church school enrollment and attendance by 10 per cent. As a matter of fact, in several instances both enrollment and average attendance have been increased by more than 100 per cent!

Other churches have achieved more modest gains, but real gains nevertheless. In a number of instances these gains represent the first upward swing in enrollment and attendance for several years. Typical of these is the experience of a West Coast church as reported by the pastor who said: "After seven years of steady decline in church school attendance we are running more than 10 per cent ahead of a year ago."

Remember that these things have happened despite a general "flu" epidemic that visited practically every section of the country and that often closed church schools for weeks.

From the very beginning, however, it was recognized that increased enrollment and attendance were not enough. Our greatest problem is that of holding and winning and enlisting those already reached. Thus, improved programs and teaching methods are equally important aspects of the Baptist Church School Advance. Improvements in lesson content and teaching method are not easy to measure and report, yet we already have considerable evidence that leads us to believe that such improvement is taking place. Many churches are making a careful study of the church school curriculum with a view to making available the very best lesson materials obtainable. This is reflected in the increased demand for our own Baptist lesson helps and by the fact that many churches seem to be making more adequate provision for the strictly financial needs of the church school.

In this same connection, the emphasis on quality of work done is reflected in the demand for general information and help in the field of leadership education. One of the most gratifying aspects of the reports received thus far is the evidence of an awakened interest in leadership education. As more members are enrolled in our church schools, teachers and leaders have begun to realize the sheer necessity for better training in order to hold the gains already made. This new interest in and concern for a more adequate leadership is expressing itself in many ways. Hundreds of church schools hold monthly workers' conferences for the first time. These and still other hundreds of schools follow the monthly themes for the workers' conferences as suggested in the *Manual of Methods* and treated in BAPTIST LEADER.

Crowded classrooms and inadequate physical equipment are not conducive to increased enrollment or regularity of attendance. Some churches have had to build additions to their plants and a number of churches have made their church school rooms and departments more attractive and usable. This, too, represents an *advance* in the best meaning of that term.

In looking back over the first seven months of the Advance there is still another factor that must not be lost sight of, however intangible it may be. I have reference to what has been achieved by way of creating a "public mind" favorable to the work of Christian teaching. To put it another way, something about the Baptist Church School Advance has captured the imagination of our Baptist people and has been the means of rallying and unifying our forces around a great common purpose. The need for and importance of Christian teaching is recognized as never before. Christian education has been lifted into the consciousness of Northern Baptists. We have been made aware of the millions of unreached children and youth in America and their need for Christ and the fellowship of the Christian church. The Advance has become the answer of Northern Baptists to the challenge of these unreached millions! We have felt the "lift" that comes from being identified with many others in a common enterprise. If nothing else had been achieved, this "Spirit of Advance" that now characterizes so many of our churches would have justified all the effort made.

We Keep Advancing!

But the Advance is only beginning! As this is written, nearly a year and a half still remain of the scheduled two-year period, and in that time tremendous things can be accomplished. Plans are now under way for an even greater Advance during the second year. New plans are being devised for a continued and even more effective onslaught against the somber shadows that hang so appallingly heavy over our country and the world. New materials will soon be ready for distribution to all enrolled churches. Watch for special announcements pertaining to these new developments in the June issue of BAPTIST LEADER.

In keeping with the continued emphasis on reaching the unreached we propose to give special consideration during the second year to extending the work of the Home Department of the church school. To this end we are planning to make available a manual that will contain many helpful suggestions for organizing and maintaining a Home Department. A new, enlarged, and greatly improved Home Department quarterly will make its first appearance about the middle of September. If we are to make an Advance that will be permanent in nature we must help to strengthen the spiritual foundations of the home. This will be one of our major emphases during the second year of the Advance.

Evangelism will continue to hold a central place in the Baptist Church School Advance program. Here, again, the plan will be to co-operate much more closely with the home as every effort is made to win children and young people for Christ and the church. At least one new manual dealing with the work of evangelism through the church school will be made available. Churches will be urged to provide special training classes for church school teachers so that they may become more effective in the work of winning their pupils for Christ.

A third major emphasis for the second year will be in the field of leadership education. The time has come when our church schools must take this business of training seriously. The program of Christian education succeeds or fails at the point of leadership, and improvement will come only as each local church assumes full responsibility for training its own leaders. In terms of leadership education the slogan for the second year will be, "Every teacher a trained worker or a worker in training." There will be a wealth of new and helpful literature available to make this slogan a reality in every local church. The plan of providing special themes and suggestions for the regular monthly workers' conferences, which proved to be so acceptable during the first year of the Advance, will be continued. Themes for the entire year will be available in time for general distribution at the Wichita Convention.

The general framework of the Baptist Church School Advance will remain the same for the entire two-year period. The familiar five-point statement of goals, Reach —Teach —Win — Enlist —Train, will not be changed. As suggested above, a few new elements will be introduced within the general framework for purposes of special emphasis. Rally Week or Christian Education Week (September 28–October 5) will be the occasion for launching the program for the second year. A special Christian Education Week pamphlet is in preparation, with a view to giving specific program suggestions for both Sundays and a list of suggested activities for each day during the week. It is expected that at least five thousand Northern Baptist churches will be ready to move forward together in what promises to be the most eventful year in the history of Christian Education in our denomination. It can be exactly that if all of us will give ourselves untiringly and in the spirit of prayer to the task.

"Let's build up our Sunday schools and build a Christian world." This is our watchword. Jesus' final commission to the apostles of long ago is our challenge and our charter: ". . . . Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

MANY WERE THE INTERESTING DEVELOPMENTS THAT CAME AS CHURCHES APPLIED THE "ADVANCE" TO THEIR LOCAL SITUATIONS. THE GRANVILLE (OHIO) BAPTIST CHURCH, FOR INSTANCE, SENDS A FLEET OF AUTOS OUT INTO THE COUNTRY EVERY SUNDAY MORNING TO BRING IN CHILDREN FROM FARM HOMES. THIS PICTURE WAS TAKEN AS THE FLEET ARRIVED AT CHURCH SCHOOL ONE SNOWY SUNDAY THIS WINTER

The World's Fair at Central Baptist

By R. DEAN GOODWIN[1]

THURSDAY night is prayer meeting night in Hartford, Conn., and at First Baptist Church we had never thought of using it for anything else. But we had a typical problem at Central: missions. What to do with missions, how to get across a missionary education program, when, where, how? A bright idea came: why not combine prayer meeting with missionary education? We did it, and it has turned out to be one of the finest things we ever did.

The church's Committee on Missions, led by an executive of the Aetna Insurance Company, believed that schools of missions are all too often schools of boredom and mistake; doing the same thing over and over again, they keep people away in large numbers. The committee believed they could do three things: Give their program of missionary education a new name, give it new and interesting features, and study new topics.

They met and reached out into the world they lived in for their topics. Europe held the headlines. All right, just what problems were facing European *Baptists?* Everybody was talking about Latin America, whether they knew anything about Latin America or not. We discovered there was a lot we did not know about Baptist missions in Latin America, and we proposed to find out. China! Who isn't thinking of China? What went on in Chinese Baptist missions? What was there ahead for missions in Cathay? With Europe in a brawl over African colonies—well, what went on among African Baptists, down there?

The committee proposed a new name for the new program: "World's Fair." The World's Fair, you may recall, was a series of exhibits; it was recreation; it was a liberal education; it was a quick trip around the world. So, early in September of 1940, the committee set up their World's Fair in missions. Subcommittees were appointed to arrange exhibits and special features, to secure the best speakers they could find, to arrange for a non-profit supper to precede each session. Their final plan for each meeting looked like this:

6.20 P.M. Dinner in the dining-room. Program of music and other features appropriate to the particular country being studied for the evening.

7.30 The featured program of the evening to be presented in the Lecture Room of the church. Question and answer period to follow.

8.20–8.30 A period of prayer and benediction. The prayertime to center in the topic of the evening.

8.30–9.00 Viewing of the exhibits in the Ladies' Parlor.

Here is the way it worked out in detail, on three typical evenings:

November 7
China and the Baptists

At the dinner hour the guest soloist sang a group of Chinese lullabies. The head of China Relief in Connecticut showed some stereopticon slides of beautiful China before the invasion.

Our speaker for the evening was Miss Martha Clayton, daughter of a missionary family in Hangchow—a family which represents Central Church on the mission field. Miss Clayton was a first-year student at Yale Divinity School. The young people especially responded to her appeal, as she told of the work of her family on the station. Primary children followed her speech with a dramatization of Chinese customs. Exhibits were secured from various people who had been in China or who had friends there. There was a map of Asia, mats, tapestries, pictures, articles of clothing, etc.

November 14
Baptists and Latin America

At the dinner, phonograph recordings of Latin American music were played, and a visiting soloist sang a number of songs from "south of the border." Dr. Charles S. Detweiler, Secretary of Missions in Latin North America, was the speaker. He told of South American work by the Southern Baptists, and more particularly of Northern Baptist work in North and Central America. A question-period followed which lasted longer than the speech!

Exhibits included many objects of various kinds from South America, Central America, and Mexico; the native work roused an unusual interest.

November 21
Africa

Knowing that many of the children's stories in this country come from Africa, one of the church school teachers was asked to tell two African stories at the dinner, and Negro spirituals were sung. Two Negro women were our guests, and one of them sang for us.

"The Story of Bamba," a moving picture of Africa, was the feature of the 7.30 P.M. program. Two missionaries in Africa, who were at home in Hartford on furlough, were present with their children; they sang a group of native songs and commented on the picture. Interest was increased by the fact that the monkey used in the picture was the pet monkey of one of the children.

Exhibits of Africa, usually difficult to get, were fewer but better than usual; you'll be surprised what you can get for a "World's Fair" exhibit, out of the average neighborhood.

Now that it is over, we can look at the results. We have had the best attendance and the liveliest interest shown at any such school in years; the Lecture Room, which seats over two hundred, was well filled for each program except for one night when a severe storm broke just at the time we began.

No, we did *not* balance our missions budget, but on the whole it increased the number of *givers* to missions, and that may be more important than balancing any budget, for it represents wider interest. The program certainly increased our knowledge of the fields that Baptists are working in, and following the last session of the school we formed a refugee committee which has worked out quite a comprehensive refugee program.

It succeeded in Hartford, and there is nothing exclusively Hartfordian about it; this plan should work, anywhere.

[1] Assistant Pastor, Central Baptist Church, Hartford, Conn.

■

One Pastor and His Books

All pastors reading this may not want to do it, but the minister of the Austin Baptist Church, Chicago, has tried it—and he likes it. He has made his library a circulating library for the use of his congregation. "Most of the books," he tells us, "come back." The books are lent on a card system, and some three hundred volumes are in circulation at a time.

Most ministers have in their libraries some idle volumes that might well be circulating among the congregation and doing a considerable amount of good. *That might be done. . . . .*

H. Armstrong Roberts

The Use of a Choir

in the Junior Department

By DOROTHY W. PEASE

MANY churches have vested children's choirs which sing regularly or occasionally in the Sunday morning church service, yet few of them use vested choirs in the church school. Why do we think only in terms of adult worship when we plan for choirs? Is the function of a junior choir to interest the parents or to help the boys and girls in their worship experience? If it is the latter consideration, why do we not strive to enrich the worship experience in the department where the boys and girls are to be found? A junior choir that has participated in the church service of worship will help greatly to dignify the worship in the junior room or children's chapel and will make the approach to God more real for both the singers and the listeners.

The extent to which the choir can be used will depend largely upon the leadership available and the opportunity there will be for rehearsals. Unless the boys and girls can really lead the worship in a dignified way, they should not be set apart with vestments for this service. If a dozen junior boys and girls with good voices can be trained to sing responses and lead in singing the hymns, it is better to use them than to assemble a choir of twenty-five with no rehearsals. If the choir meets regularly with the director of music its members can learn responses and special numbers for the church school as well as for the church service.

A junior choir rehearsal is more than a song fest or a repeated singing of assigned selections. It includes instruction in the conduct of choir members during a worship service, in the meaning of worship and the part the choir plays in creating a worship experience. The choir should learn to appreciate various types of choir music, the old plain songs, chants, antiphons, descants, responses, amens, and the contributions of the various countries, both ancient and modern. The boys and girls should learn to sing with expression and to enunciate clearly.

The seating of the choir will depend upon its size and the room in which the department meets. The ideal arrangement should provide for a chancel with a worship center, and chairs for the choir arranged on both sides facing each other, or on one side facing sideways with the piano and director where they can see her easily. The principal of the department will stand at one side at the front of the chancel.

A children's chapel with a chancel and choir section is rare, however, except in the larger churches. Some department rooms, having a large platform at the front, can create this atmosphere with screens and soft curtains. Other rooms are small and crowded and the assembly section extends to the front of the room. If there is not room for a choir section at one side, the front rows may be reserved for choir members.

The vestments will help to dignify the choir and set it off from the rest of the department, thus contributing to the atmosphere of worship. Various styles of vestments are used, the most common being a black, purple, or red gown with white surplice. Long surplices with uniform collars, or plain gowns with white collars or white stoles are also used. The choir mothers can make these easily from patterns obtained at any large department store.

Anthems, if used at all, should be brief because of the short time allowed for church school worship. A call to worship, responses to Scripture, and prayer, offertory, amens, and new hymns will be their greatest contribution.

The following service of worship, using a junior choir, was planned by a group of juniors and a sixth-grade boy presided when it was used.

Theme: Praise to God

MUSICAL PREPARATION FOR WORSHIP. "This Is God's House." (The choir.)

CALL TO WORSHIP. (By the leader.)

HYMN. "Joyful, Joyful, We Adore Thee."

RESPONSIVE PRAISES.

Leader:

"All things praise thee, Lord Most High:
Heaven and earth, and sea and sky,
All were for thy glory made,
That thy greatness thus displayed,
Should all worship bring to thee;
All things praise thee; Lord, may we."

Choir:

"Jubilate, jubilate, jubilate, amen."

Leader:
"All things praise thee: high and low,
Rain, and dew, and seven-hued bow,
Crimson sunset, fleecy cloud,
Rippling stream, and tempest loud,
Summer, winter—all to thee,
Glory render: Lord, may we."
Choir:
"Jubilate, jubilate, jubilate, amen."
Leader:
"We come with songs of gladness
To praise our God and King,
And for his love and mercy
Our grateful tribute bring.
The blessings of his bounty
Have crowned with joy our days;
Then sing we Alleluia,
And thankful voices raise."
Choir:
"Jubilate, jubilate, jubilate, amen."

PRAYER AND CHORAL AMEN. (Leader and choir.)

HYMN. "Lord, Thy Glory Fills the Heavens."

STORY. "Caedmon and How He Learned to Praise God."[1] (Told by the leader.)

HYMN. "Master, No Offering."

OFFERING SERVICE. (Led by the principal.)

CALL TO STUDY.

Sources of Junior Choir Material

The Junior Choir Anthem Book, Mueller and Mueller, White-Smith Music Publishing Company. Contains twelve choral calls to worship, prayer responses, and benedictions.

The Hymnal for Boys and Girls, Parker and Richards, D. Appleton-Century Company. Includes such hymns as "All Creatures of Our God and King," "Far Round the World," "Hark! the Vesper Hymn" with "Jubilate!" Includes several chants: "Venite," "Jubilate Deo," "Magnificat," "Psalm 23." Section for junior choirs and more advanced singers includes the following descants which the choir may sing when the department sings the hymns: "O Come, All Ye Faithful," "Angels, from the Realms of Glory," "Fight the Good Fight."

Singing Worship, Edith Lovell Thomas, Abingdon Press. Includes several very old hymns: "All Creatures of Our God and King," "All Glory, Laud and Honor," "Praise to the Lord," "Angels We Have Heard." Unison arrangements of other hymns, new and old. Sentences and chants: "The Lord Is in His Holy Temple," "Venite," "Sanctus," "Te Deum Laudamus," "O Praise Ye the Lord."

Hymns for Junior Worship, The Judson Press. Contains a helpful section of special worship materials in which are several chants and responses arranged for juniors.

[1] A version of this story is to be found in *All-the-Year Stories for Little Folks*, Spriggs.

A Glimpse

Into the Children's Departments

A Suggestion for Children's Day

By KATHARINE M. EDWARDS

"A Glimpse into the Children's Departments" was the theme of the Children's Day service at the First Baptist Church of Dayton, Ohio, last year. The committee felt that the purpose of the service should be to acquaint the parents and other interested church people with the work which the boys and girls were doing in the church school. Only material that was familiar to the pupils and had meaning for them was used.

The boys and girls of the Nursery, Beginner, Primary, and Junior departments were seated in groups in the front of the assembly room, facing the congregation. The worship service was led by members of the Junior High Department. It consisted of a prelude, "Spring Song," by Mendelssohn; the hymn, "For the Beauty of the Earth"; call to worship, Psalm 117; response, "Doxology"; Scripture reading, Mark 10: 13-16; offertory with prayer and response; and the hymn, "Joyful, Joyful, We Adore Thee," by the junior choir.

After the worship service, Mr. Hintz, our Minister of Education, asked the members of the congregation to pretend that they were going with him as he enrolled four new pupils in our church school. First he took Cynthia to the nursery class and introduced her to the friendly leader there. The leader made Cynthia feel at home in the group by telling her the names of the other boys and girls, and helping her as they had their offering service and sang together. These boys and girls then took their new pupil with them as they left the platform.

Mr. Hintz then took Ann to the Beginner Department. The children there sang "Friends" for her, told her about some of the things they had been doing, and made her a member of their "orchestra."

Next, he took Bobby to the Primary Department where birthdays were being celebrated. It was discovered that Bobby's birthday was in June, so they sang the birthday song for him, and the superintendent enrolled him in his proper class.

David, who was nine years old, was then led to the Junior Department where he was welcomed by the secretary and the superintendent. The latter introduced him to his teacher and helped him to understand the department's order of service. Several boys and girls told him about some of the interesting lessons they had been having and about their missionary projects, and then they prayed their benediction prayer together.

After the service, many parents said that they felt that the program was very worth while. The situations involved were relatively normal and the children expressed themselves naturally with no fear of forgetting their lines, as sometimes happens in programs which must be memorized.

■

WHICH LOVED BEST?

(The pictures on the opposite page show a group of children dramatizing this familiar poem.)

"I love you, Mother," said little John;
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the wood and water to bring.

"I love you, Mother," said rosy Nell;
"I love you better than tongue can tell."
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, Mother," said little Fan;
"Today I'll help you all I can;
How glad I am that school doesn't keep!"
So she rocked the baby till it fell asleep.

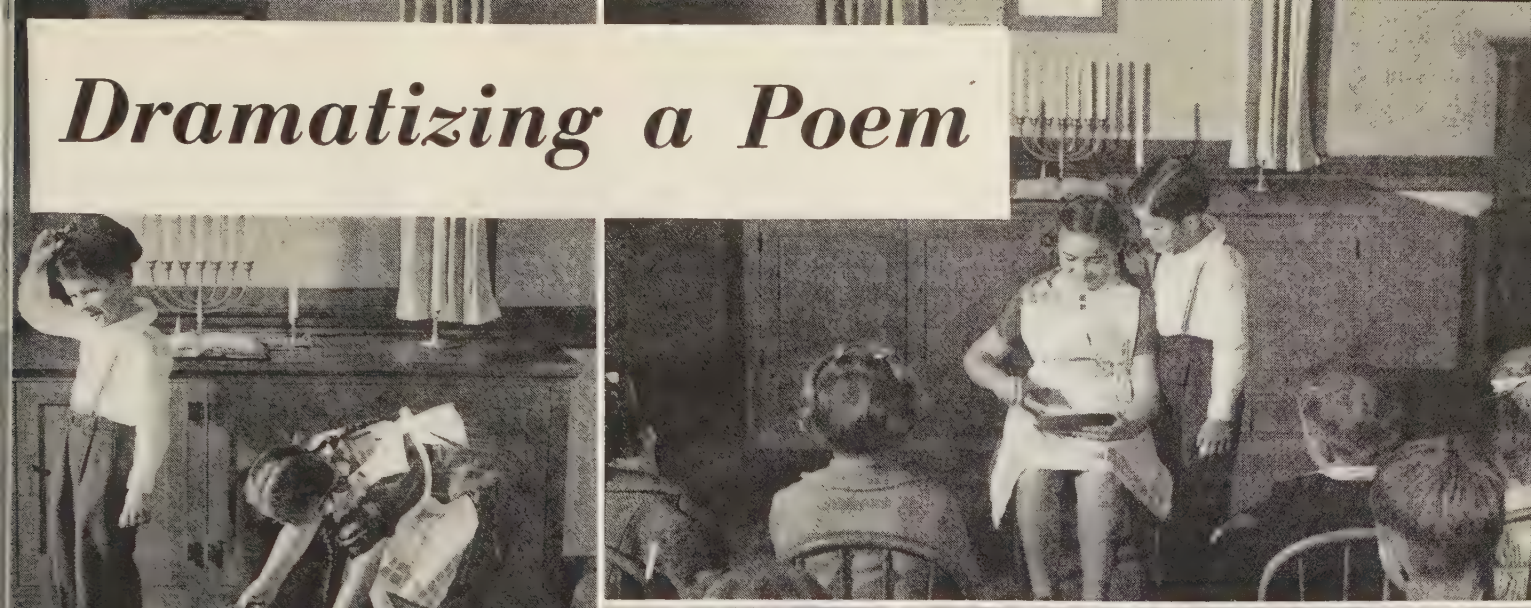
Then, stepping lightly, she fetched the broom,
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as a child could be.

"I love you, Mother," again they said—
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best?

—JOY ALLISON

HAVE you seen the two interesting Children's Day services offered free of charge by the Publication Society? Send for sample copies of "Light Ahead" and "The Children's Praise."

Dramatizing a Poem



THIS IS HOW WE DID IT:

1. "'I LOVE YOU, MOTHER,' SAID LITTLE JOHN."
2. JOHN LEAVES THE WOOD AND THE WATER FOR MOTHER TO BRING.
3. "'I LOVE YOU, MOTHER,' SAID LITTLE NELL."
4. NELL POUTS AND FORGETS TO HELP.
5. FAN CARES FOR THE BABY.
6. FAN SWEEPS THE FLOOR.
7. WHICH LOVED MOTHER BEST?

Arranged by Nan Heflin *Photographs by Ralph Berry*

PLANNING
For the Nursery Class

By HAZEL W. BIRNBAUM

Number eight in a series of articles on the Nursery Department

The Importance of Planning

Probably there is no group in the church school the guiding of which requires more careful advance planning and, at the same time, more willingness to abandon plans at a moment's notice than the nursery class. This situation is not as contradictory as it seems. The leader must saturate herself with all the information she can get about nursery children in general and her own group in particular. She needs to become familiar with all possible resource materials. With her helpers she works out carefully a general plan for the year, for a season, for the session. And she then frees her mind of any set order or schedule and is ready to guide and direct the children as their needs and interests suggest.

Children's Needs

Consider first of all, the relation of the children's experiences and needs to the planning. The lives of nursery children are made up of play and of such routine matters as eating, resting, sleeping. Their world is bounded largely by their homes, and they have had little experience with children of their own age. They need to learn to play happily with others, so plans are made for their association with other children in a helpful and homelike environment. Because they need to develop independence there will be provision for doing things for themselves. They need to build up happy associations with the church. Plans must provide for happy experiences in the church and with church friends. They need to associate God with their own everyday experiences, and so a homelike, informal environment must be set up in which their everyday activities are given religious interpretation.

A General Plan for the Year

When a general plan is blocked out for the year, it is discovered that the children's interests are determined to a large extent by seasonal happenings.

There is the opening of the church school in the fall. At this time there will probably be many new children. Home is the environment the child knows best, and in order to have him make his adjustment with the least possible emotional upset, home ties and interests must be the first consideration. Playing with others will develop gradually as the children find joy in using toys and equipment.

The outdoor world in fall suggests many interests for nursery children. There are the colored and falling leaves, the squirrels' storing of food, God's plan for the rest of plant life, and the time of thanksgiving for all care and food.

The winter months bring the Christmas time activities, the interests of snow, and the care of birds and small animals. This is followed by more winter playtime interests. During these months it is well to focus some attention on such helpers as the policeman, storeman, and doctor.

With spring come plans to notice the awakening of plant life, the rain and sunshine, the return of the birds and the building of bird homes. There is also the share children may have in such fruitful activities as planting seeds and making gardens.

Summer months offer opportunities for interest in guests, in visiting, in play out-of-doors, and in family excursions.

Based on such child interests the nursery class leader should meet with her helpers and work out a general outline for a year's work. This probably will fit itself into a pattern for quarters or even months. Copies of this general outline should be made for each worker's planbook. Always it should be kept in mind, however, that the idea is not to build a set program, but to study the possibilities of interests through which the children can be led into helpful activities and appreciative responses.

Planning for Special Interest

With the general plan in mind more specific plans are needed. "Interest" is a better term to use in connection with nursery class teaching than "unit," for a unit suggests a more complete and thoroughly organized learning experience than is expected in the nursery class.

There should be a reason for the choice of a particular interest, and a careful consideration of what it is hoped may be accomplished, what contributions may be expected from the children themselves, what pictures, stories, songs, and other enrichment materials are needed, what toys will enrich the playtime, what imaginative play can be encouraged, what outdoor activities can be carried out, what special responsibilities will be apportioned to certain helpers, and how the parents are to know what is to be done so that they may share in the plans. As these plans develop, the need of special guidance for any individual child should be discussed.

Again let us emphasize the important fact that these plans must be subject to change without notice. No teacher would be so foolish as to talk about a beautiful sunshiny day when the rain is falling. Or if a little child unexpectedly brought a pet to school, certainly she would abandon a prearranged plan to capitalize on this interest and talk about the care of pets.

Where Can Materials Be Found?

What are some of the best sources of materials to help in the planning?

First of all there are the denominational courses for nursery class work. Probably most leaders will find it best to use as the basic source book the course prepared and recommended by their denomination. However, a leader can enrich her teaching greatly by referring often to the other books for additional story and activity suggestions. The denominational leaders' magazines are other rich sources of helpful supplementary plans and materials. *I Wonder,* by Alberta Munkres, contains some usable stories and verses. The picture sets that accompany the nursery courses should be available. Other good pictures may be found in the graded picture sets for beginners. Still others can

be found in magazines. The assistants, as well as the leader of the nursery class, should feel responsible for finding and mounting such pictures and a plan should be made for filing them by subjects. Scrapbooks containing no more than a few pages each and illustrating single interests will be found helpful. In these, colored pictures should be used when possible as well as those which are large and without too much detail. Often books suitable for this age group may be found in ten-cent stores.

Planning for an "Interest"

If "the church" is to be the special interest, it is possible that plans will extend through several Sundays during which the procedure will be similar and materials and activities will be repeated with new ideas added from time to time. The aim in developing this interest will be to help the children to build up happy associations with the church.

First of all the room should suggest to the children certain activities in connection with the interest chosen. A few pictures of churches and people going to church may be arranged on the picture rail. A scrapbook of church pictures can be placed on a table. On another are flowers ready for the children to arrange in a vase to make the church more beautiful. The toys in the housekeeping corner suggest that they play getting ready for church, and the blocks offer possibilities for building churches. In addition, placed where the children can find them if wanted, are "spool people" and small toy autos for transporting them.

Materials are examined. In addition to the pictures, a story is chosen and perhaps a single-verse poem, and one or two simple songs about church.

As the children enter the room each one finds the activity that appeals to him, but the leader and helpers have discussed the kind of guidance that may be given. Perhaps one helper plans to be at the table to interpret the scrapbook. Another may be ready to encourage building churches with the blocks. All workers will be ready to interpret pictures or meet any need that arises. The church story may be told to an individual child or to a small group whenever it seems needed—perhaps around one of the churches, at the time of playing going to church, or while looking at the scrapbook. Songs will be used in the same informal manner. The children must not be hurried. After the story it may be a natural response to thank God for good times together in their church.

At the monthly planning conference the teachers should consider the probable number of Sundays that will be devoted to this church interest. They will discuss additional activities and materials that might be introduced at succeeding sessions. If the church has a bell, plans should include an excursion some Sunday to take the children to see it ring. After that they will be sure to want to play ringing church bells. Another Sunday the children may go into the empty church auditorium to see "where our mothers and daddies go to church." Here they will look at the organ, the flowers, the big Bible, and perhaps a lovely window, but care will be needed that the children are not confused with too many things. The minister should be invited into the group during some session, just for a friendly visit. Perhaps the children will want to play going to church.

With a general idea of what may go into the year's work, and the plans developed to guide the children during the church interest, the specific plans for the day's session are quite definite. Thus fortified by careful planning, the leaders are ready to encourage the children to follow their own interests, being alert to give a religious interpretation to the children's experiences.

Special Days

It is necessary to consider "special days" in plans, although nursery leaders prefer not to enter into any group plans for the whole school. In many cases, however, it is not expedient to hold out 100 per cent so they may co-operate to the extent of Children's Day in June. "Speaking pieces" and performing in cute ways just are not done in a well-planned nursery class. But there are a few things which might be planned without exploitation of the children. The teacher might be sitting on the platform and gather about her on the floor those children *who care to go* to such a service and tell them a story, lead them in a song and appreciation of one of their own pictures, a bit of conversation and a thank-you, if the children are interested in such an expression. The children might sit with their backs to the "audience" or at least turned to the side with their attention upon the teacher.

Offerings should not be expected from these little children. However, a special giving project at Christmas time can be carried out by sharing toys and clothing with those less fortunate. Rally Day should be no special day for the nursery child, nor should Promotion Day have any special significance except for the extra care needed for those who are to make a change of rooms, teachers, and environment. These children should be prepared carefully for such an adventure through stories, songs, and conversation about making new friends. Thus they may be introduced to their new experience with little emotional upset.

"Help Wanted"

By ALMA JONES

WHAT'S that? A job as helper in the nursery? I should say not! Why, my son is sixteen and my daughter is in college."

"Helper in the nursery? Oh, my, no! My children are grown and I just can't stand a little wiggly baby any more."

These replies came from mothers who were suggested as prospective, well-qualified "helpers" in the Nursery Department for babies under three. Another younger mother on being asked the same question replied with emphasis: "My goodness, no. A helper in the nursery? Gracious, I want to do something big!"

Naturally all of us want to do something worth while, but did you ever stop to think what a big job a little job can be? If we take care of the little things, the big things will take care of themselves. In what condition would we find our junior and adult departments if we disregarded the babies and little tots?

The most essential person in the nursery is not always a superintendent or a nursery mother. The real job is done by helpers who have taken the time and interest to train themselves for this important task.

The nursery that works with well-oiled machinery is an organized nursery; a nursery where each helper has a certain task planned and correlated to eliminate unnecessary and unwelcome confusion. In this organization there should be a doorkeeper, a friendly hostess who guards against the wanderings of the

(Please turn to page 25)

Mrs. Ray Garner: Courtesy Harmon Foundation

Pictures and Beginners

By ELIZABETH F. TIBBALS

Why Use Pictures?

Pictures and little children belong together. The first books that attract children are those with plenty of pictures. They form the first language a child can read for himself. But pictures lose none of their value as people grow older. They continue to be a most effective means of carrying a message to individuals. We learn more quickly from what we see than from what we hear.

Appreciation of beauty as pictures bring it to us leads us very close to worship and often the message of a picture inspires us to worthy action.

Pictures provide one of our most effective means of teaching and so of guiding the Christian growth of children.

How To Choose Good Pictures?

A few simple rules will help teachers to decide what pictures will have value for beginners.

The subject or message of a picture must be simple and meaningful for four- and five-year-old children. It must not be symbolic, for beginners are literalists and symbols mean little or nothing to them. For example, a picture of the Good Shepherd, though sometimes used with little children, means nothing more than a man taking care of his sheep. There may be value in using such pictures occasionally, but we should recognize that they do not mean to beginners what they mean to us.

The lines of the picture should be clear and simple, showing the whole of each figure where possible. Strange misconceptions often have been formed in the minds of little children because only a small part of an object showed in a picture they had seen. Too much detail is also confusing.

How To Keep Pictures for Repeated Use

The few pictures to be hung on the walls of the beginner room for a period of months or years, should be framed in simple, appropriate frames. This adds to their attractiveness and protects them from dust and dirt. If there is not enough money for framing, they may be mounted on heavy tag or wallboard and given a coat of clear shellac. This treatment also makes attractive pictures and provides very inexpensively the necessary protection.

Smaller, less permanently displayed pictures also should be mounted on a neutral mounting paper or cardboard and shellacked or covered with clear celluloid protectors. Such picture covers can be secured from a photographer's studio, if you can afford to buy them, and they will last for a long time. Since "seeing pictures" to a beginner means handling them for himself, it is important to protect them.

An easel for displaying pictures or a screen with fasteners that clamp onto the tops of the mounts without marking them, will prove the most satisfactory ways of showing pictures during the Sunday morning session.

A picture file with a simple, practical system of filing according to subject is a necessity if the group is to make the most profitable use of its resources. All pictures not in immediate use should go into this file where any teacher can locate them easily when needed. A regulation filing cabinet is desirable but a very useful system can be organized with a series of wooden or heavy pasteboard boxes, one for each subject.

Ways of Using Pictures

Pictures can be used effectively in so many ways that it is difficult to choose those particularly practical uses for discussion here. One of the first ways a leader can use pictures on Sunday morning is in creating the desired atmosphere or in stimulating interest and conversation around a chosen theme. Suppose a group of beginners come into their room on a spring morning and find one or two beautifully colored springtime pictures. One shows some birds building a nest and another a mother bird sitting on the completed nest. The children almost certainly will ask questions or comment on what is taking place in the pictures, and the teacher who has planned to talk about bird homes has a natural opening.

As the session progresses and the children talk about bird homes as a part of God's plan for the care of baby birds, the need may arise for more information about where birds build their nests. From the picture file may be brought pictures of the homes of several kinds of birds from which the children will get the information they need. The supplying of necessary background or factual knowledge is one real contribution of good pictures.

Sometimes a picture may be used to introduce a story. A good example is the story of Ruth gleaning in the fields, included in the first year of the beginner course. If the picture of Ruth in the fields of Boaz, from the picture set for that quarter, is shown to the children first they will have a better understanding of the story. In this case the picture supplies something necessary for beginners with only very limited experience to understand the story. At other times a picture may be more effective when held until the end of the story when it is used as a happy climax and the children find the things about which they have been hearing.

Very often the most satisfactory way to help children to recall and review stories is to show the pictures illustrating stories heard recently.

At Christmas time you may have had a good time with the song, "The Little Baby Jesus Is Asleep," and the Margaret Tarrant picture, "Everybody's Brother." The two children quietly peering into the manger make a perfect introduction to, and illustration of, the song which will be found in *When the Little Child Wants To Sing.*

For appreciation of the beauty and message of a picture, no method is better than to let children "play it," taking turns at "being" the figures in the picture. Even four- and five-year-olds delight in playing the action of simple pictures. Sometimes just looking at a picture such as "The Angelus" while appropriate bell music is played will help boys and girls to worship and to appreciate the beauty of the picture.

Another very real and quite different use for pictures is in the gift-making activities of beginners. Picture-books about Jesus make attractive gifts for absent members of the department, or for groups of children in missions or community centers. A calendar pad, a pretty picture, and a piece of colored construction paper can become a welcome gift for any older person. Discarded lesson leaflets and papers should be saved for such use.

Rules for Using Pictures

It is a good practice for a beginner leader as she begins to arrange her room for the Sunday sessions, to sit down on the floor and look about her. She will find that from her position she can see just about what the four-year-old sees standing up. She may discover that it gives her a stiff neck to look at the plant on the table, and that she cannot see some of the pictures at all because they are hung so high. Such an exercise is a good way for any teacher to study the arrangement of her room, since materials can do children little good if they cannot be seen well.

The wise use of pictures presupposes that only those pictures that make a definite contribution to the purpose for the session will be in evidence. A child coming into a room where a great many pictures line the walls is so confused that his attention does not center in any of them and he either shows no interest at all or he goes from one to another so rapidly that he really sees none of them. It is far better to use a few appropriate pictures and to keep the others, though equally good, out of sight until another time. If pictures are changed occasionally they receive greater emphasis and the variety is pleasant.

In using pictures as in using any other material it is well to remind ourselves of the purpose and theme for the session. If pictures are simply an extra on the sidelines they will make little contribution to the religious growth of beginners. If they give background, illustrate and emphasize the stories and activities used, as well as inspire action of the kind desired as a result of the whole experience, the value of their contribution cannot be measured.

Picture Sources

The picture sets, one for each quarter of the Beginner Graded Lessons, "Guiding Beginners in Christian Growth," sell for one dollar a set. They are essential for good teaching. In addition, the wise teacher will collect pictures from every possible source. The possibilities in magazines should not be overlooked.

The Worship Center and How It Grew

By LENA WEISENFELDER

MUCH emphasis is placed today upon the worship center in the children's division of the church school. Several things had been tried in our beginner room but none of them had satisfied the teacher. The filing cabinet (a nice piece of furniture) would have answered nicely for juniors or even in a primary room but it was too high for beginners—especially so since the children in our group sit on the floor most of the time.

To interest the student teachers they were given a copy of BAPTIST LEADER[1] which contained a description and picture of a worship center. Two sisters became much interested and very enthusiastic. They had also interested their mother who sometimes played the piano for us. She said the girls had a small table which they no longer used and would be glad to contribute to the room. It just filled the corner which we wanted to use. The mother offered to buy monk's cloth and fringe it for the cover. One of the girls found small, three-branch, brass candlesticks. These had to be small because the table was small. Our department Bible was placed in the center of the table, the candlesticks on either side, the offering receptacles close to the wall. An abalone shell, a gift from a group in California, added much to the beauty. Above the table was hung a copy of Margaret Tarrant's picture, "All Things Bright and Beautiful." Sometimes the pictures were changed, using Reynolds' "Infant Samuel," "Spring Song," by Glucklich, or any picture which might induce worship or adoration.

[1] February, 1940, pages 19 and 21.

"HELP WANTED"

(Concluded from page 23)

little tots. She can also assist with the wraps upon the arrival and departure of the children. Another helper should act as secretary or assistant to the nursery superintendent. Her duties would be to see that visitors' names were taken and a welcome card, a picture card or newssheet given, or any special message of importance that should go into the home. There should be one helper delegated to attend to the children's toilet needs and the many, many requests for a drink. Often a fretting child can be comforted and quieted by a drink of cool water. These helpers should train themselves to be on time (which means ahead of time) with hats off ready to receive these little visitors with a friendly greeting.

Of course this list of duties may be expanded or contracted depending entirely on the space available for a nursery and the number of children cared for. The number of workers in any case should be kept at a minimum so that the organization may work quickly and smoothly. The smallest task in a nursery is important and has much to do with the progress made. In fact our progress in this department, as in all work, depends on our realization of the vital importance of these little tasks as nursery helpers. No matter how efficient a nursery mother is, she needs trained volunteer helpers to insure a pleasant Sunday morning for the children, helpers upon whom she can depend to be regular and at the same time take an interest in the welfare of the parents we are trying to reach for Christ and the church.

In our own church we have been fortunate in having a paid leader in our nursery for the past twenty-seven years in the nursery mother who assumes complete charge. Then there are three neatly uniformed paid helpers who are on duty during the church period. They take an absorbing interest in their work and bring untold results from many Christian contacts. Fifty-two Sundays a year our nursery is open and ready to serve. Besides this, it is open for our women's meetings and for parent's organizations. We are always striving to keep up a high standard of service for members and visitors alike. Located on a busy intersection in a large city we have many visitors during the year.

However, in spite of the work and interest of this staff we still send out our plea for competent, interested, and willing help wanted in the Nursery Department. As nursery helpers we hold the key to the characters of our men and women of tomorrow. Let us train ourselves to use that key.

As the Primary Children Worship

By MARY C. ODELL

THE month of May has some holidays which are unobtrusive but of interest to children. There is May Day which gives an opportunity for building a worship service around the appreciation of the many flowers which are everywhere at this time. Mother's Day, the second Sunday, offers another worship opportunity, and the service may be built around one of the lovely Madonna pictures.

For the third Sunday it might be well to devote our worshiptime to thinking of our own birthdays. At this time any birthdays for the month may be recognized. We are using the idea that God is the source of all life and so we praise him for our birthdays.

The fourth Sunday precedes Memorial Day. At this time we will remember the great things people have done in the past. We will praise God for the benefits to us from these achievements. With primary children we will avoid purposely the common emphasis on remembering the dead, and think more along the line of remembering the doings of those who have gone before.

1. Praising God on May Day

An arrangement of spring flowers and blossoms brought by the children will make a good setting for the worship. These may be put in a large flower basket to represent a May basket, and later can be taken to a shut-in.

INSTRUMENTAL MUSIC. (Piano or victrola.) "Voices of Spring," by Christian Sinding. After the music has been played once ask the children to listen to it again. Have them try to imagine a lovely woods in spring with flowers and birds and a rippling brook. Perhaps some will want to tell you what their minds saw as the music was played.

SCRIPTURE. "Our Bible has many lovely thoughts about the beautiful world God has made. I am going to read some of these for you to enjoy." Song of Solomon 2: 11-12; Job 37: 14 (read from the Moffatt Translation); Psalm 104: 24; Job 37: 5*b*.

PRAYER. Thanking God for spring.

SONG. "This Is My Father's World."

STORY. "The Passer-by and the Flowers," from *Spring in the Brown Meadow*, by Elisabeth Edland, or "Miss Mary's May Basket," in *Story World*, May 21, 1939.

OFFERING.

SONG. (To the tune of "Tell Me the Stories of Jesus.")

We are so glad for the beauty
Found everywhere,
Things that our Father has made us
With loving care,
Flower and sunset, mountain and sea,
A world full of beauty for you and me.
—M. M. C.

2. Praising God on Mother's Day

Use a favorite Madonna picture to give atmosphere for the worship today. "Madonna and Child," by Sichel, "The Sistine Madonna," by Raphael, or "The Madonna of the Chair," by Raphael, are ones which the children always like.

INSTRUMENTAL MUSIC. "Lullaby," by Brahms.

TALK. Let the children tell you what they like about the picture. Is this a long-ago picture or one of today? Have mothers always loved their babies as this mother seems to do? Do you remember when you could climb onto your mother's lap to be loved?

POEM. This poem fits our picture.

MOTHER

Hundreds of stars in the pretty sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of lambs in the sunny
weather,
Hundreds of dewdrops to greet the dawn,
Hundreds of bees in the purple clover,
Hundreds of butterflies on the lawn,
But only one mother the wide world
over. —GEORGE COOPER

Gregor, from Monkmeyer

SONG. "Sleep, Baby, Sleep," in *Primary Music and Worship*.

DISCUSSION. Talk about some of the ways in which we can show our mothers that we love them and appreciate what they do for us. List these on the blackboard. Be sure to list such ideas as remembering to say thank you to mother, and remembering to tell her that we love her.

PRAYER. Thanking God for mothers.

SONG. "The Happy Family," in *Primary Music and Worship*.

3. Praising God for Our Birthdays

Let the children arrange a worship center today with flowers or a favorite picture as the theme.

INSTRUMENTAL MUSIC. "Amaryllis," by Henri Ghys.

SONG. "Father, We Thank Thee for the Night," in *Primary Music and Worship*.

TALK. "The Meaning of Birthdays."

"We all like our birthdays. Every year on the date we were born we celebrate our birthday. We say we are six or seven or eight years old, or we have been living on earth six or seven or eight years. God is very wonderful to have put us here to live and be happy, and we ought to be thankful to him."

SCRIPTURE. Psalm 139: 14 (read from the Moffatt Translation).

CELEBRATING THE BIRTHDAYS FOR THE MONTH.

SONG. "Another Happy Birthday," in *Primary Music and Worship*.

PRAYER. Thanking God for our birthdays.

STORY. "Peggie's Birthday."

In two more days it would be Peggie's birthday. She knew that her mother would plan some lovely surprises for her. There were always gifts and a cake and ice cream. It would be a very happy day.

Peggie sat on the steps thinking how glad she was that her birthday was coming, and how glad she was that she had such a lovely mother to plan her birthday for her.

Then Peggie had a new idea. "Why," she thought, "should mother plan everything for me? Why shouldn't I plan something as a surprise to show her how glad I am to have a birthday?" She jumped up and ran upstairs to her room. In a little box there were some pennies she had been saving. She took them out and counted them. There were fifteen.

Peggie put the pennies in her pocket, and ran down to the little corner store. She asked to see the handkerchiefs for ladies. She chose a pretty one with lace around the edge.

On Peggie's birthday there were packages on her chair when she came to

(Please turn to page 29)

Children's Day

In the Primary Department

By EVELYN DUNBAR

WE had a new picture, "Jesus and the Children," by Elsie Anna Wood. It pictured Jesus when he lived on this earth, sitting on a hillside surrounded by boys and girls of that country and day. This picture was new to me as well as to the children. We mounted our new picture on heavy cardboard and placed it on an easel.

For some time we have had hanging on the wall at the front of our room a copy of "The Hope of the World," by Copping, which suggests Jesus loving children of each color and race. We had discussed and enjoyed this many times.

At our first session the new picture was before us and we had an interesting discussion about it. This led to a comparison with our familiar picture, "The Hope of the World." The song, "I Think When I Read That Sweet Story of Old," was recalled and we sang it. The second-grade children were learning a prayer that also seemed to be very appropriate. In a previous unit we had enjoyed the spiritual, "Lord I Want To Be a Christian in My Heart." This had prompted us to make a song of our own, "I Want To Be Like Jesus." Our song found a place in our picture appreciation.

These discussions were the basis for our worship periods for three or four Sundays. When we needed to decide on our contribution to the Children's Day service our minds went at once to our picture. We needed only one rehearsal in the church auditorium to help us to find our places on the platform.

On that occasion we had both pictures framed and placed on easels. The children stood or sat around very informally, going to the picture and pointing out the parts that they were explaining. One of the teachers sat on the platform at one side to help if necessary. This did not give the impression of a prompter, but instead made the whole experience seem more like a glimpse into our own primary room on an ordinary Sunday morning.

It worked out as follows:

Children's Day in the Primary Room

JEAN. I like the verse that was read from the Bible where Jesus said, "Let the little children come unto me."

DORIS. We have a song about that verse; let's sing it.

SONG by entire department. "I Should Like To Have Been with Him."

JEAN. I wish that I might have seen Jesus.

BOBBY. I have seen pictures of him.

STANDISH. All pictures of Jesus don't look the same.

BOBBY. No, because there were no cameras when Jesus lived.

GRETA. And even the artists who painted them had never seen Jesus.

MARJORIE. But we can always recognize Jesus in any picture. Sometimes there is a light around his head.

MARY. And sometimes he is dressed in white.

JANET. We always know Jesus by his kind face.

JEAN. We have two pictures of Jesus painted by two different people. (Looking at "Jesus and the Children.")

PAUL. The artist who painted this picture wanted us to see Jesus as he lived when he was on this earth. He is visiting a town and talking with the boys and girls.

MARJORIE. The children look happy.

STEPHEN (*who is always asking for a story*). Jesus is telling them a story.

GRETA. They are all dressed in the same kind of clothes.

STANDISH. It must have been fun to see Jesus.

JACK (*looking at the picture, "The Hope of the World"*). In this picture, the artist was thinking of Jesus as if he were on the earth today and could meet the boys and girls of all countries.

BARBARA. This little boy came from China.

ALICE. This girl came from Hawaii.

BILLY. This one came from India.

MARY. This little girl came from America.

SAMMY. This little boy came from Africa.

MARTHA. We want to love the children of all lands, too.

PRAYER by second-grade children:

Our Father, you have given us
So much of love and joy today
That I am thinking joy and love
To other children far away.
Wherever they lie down to sleep,
Happy and tired with work and play,
Yellow and brown and black and white,
Our Father, bless us all today.

—AMELIA JOSEPHINE BURR

JACK. I want to be like Jesus who was kind and never cheated in games.

LEADER. Let's sing the song that we wrote ourselves.

After Failure WHAT?

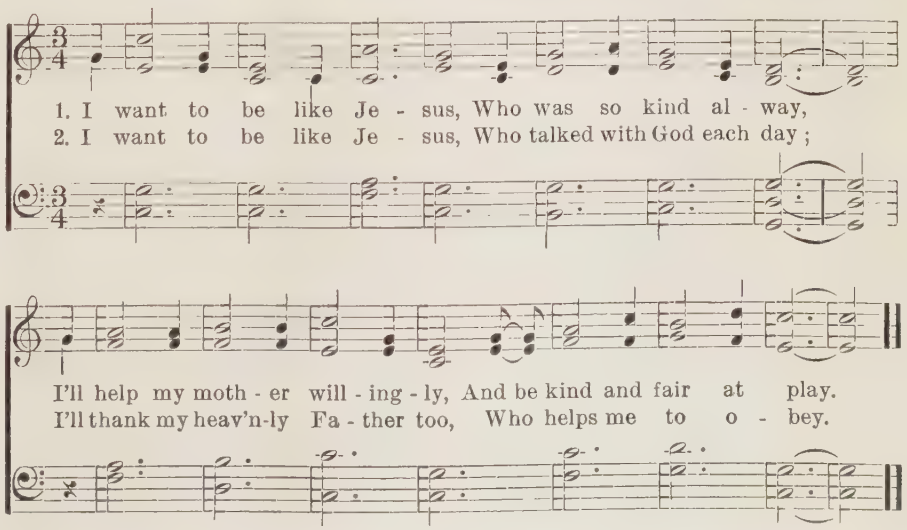
By GRACE W. McGAVRAN

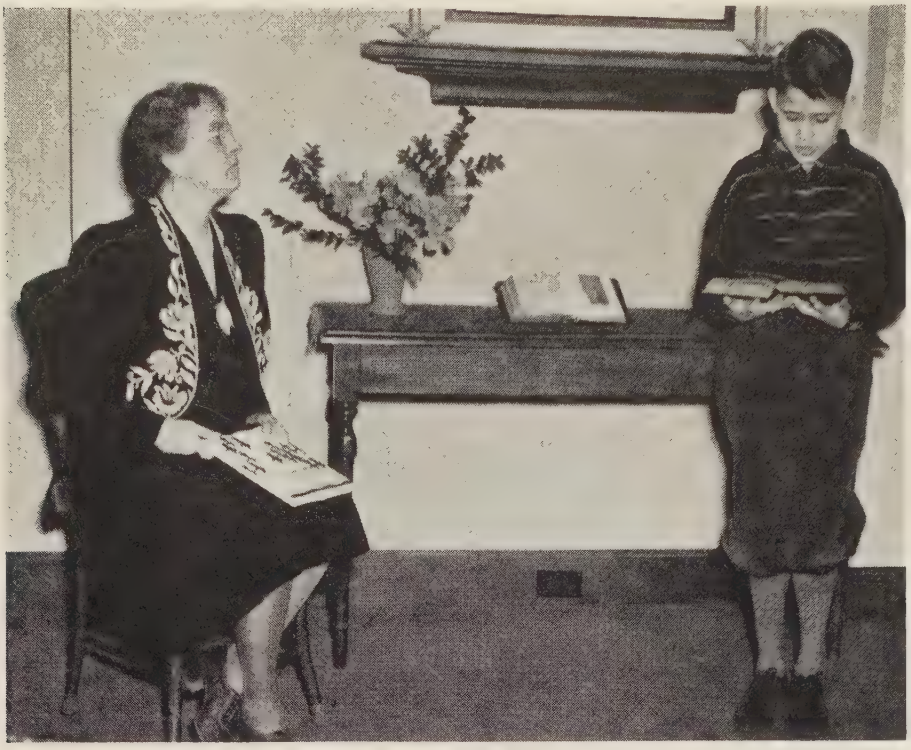
MRS. BYRD laid very careful plans for Easter in the Primary Department. The children were to have their service, fitted to their needs, and at one point in it, would go into the church auditorium with the lilies which had decorated their own worship-room. They would take them as a gift to the church, and add them to the decorations there. Those who wished to stay for the adult church service would find seats, while

(Please turn to page 32)

I Want To Be Like Jesus

WORDS AND MUSIC BY PRIMARY CHILDREN


1. I want to be like Je - sus, Who was so kind al - way,
2. I want to be like Je - sus, Who talked with God each day;
I'll help my moth - er will - ing - ly, And be kind and fair at play.
I'll thank my heav'n-ly Fa - ther too, Who helps me to o - bey.



Ellis O. Hinsey

Junior Worship Services

"How Big Is My Family?"

By BELLE CHAPMAN MORRILL

WITH Mother's Day and Memorial Day in mind, the May worship services have been planned to link up the junior's normal interest in his own family with the larger interests of the school, the nation, and the world family.

1. The Family in My Home

PRESESSION ACTIVITY. Let the early comers arrange on the exhibit space a picture of Jesus in the home at Nazareth, and pictures of boys and girls today helping about the home. (See the Primary Graded Picture Sets, and back numbers of *Juniors* and *Parent's Magazine.*)

CALL TO WORSHIP. (Unison.) John 13: 34.

HYMN. "At Work Beside His Father's Bench" (*Hymns for Junior Worship*).

SCRIPTURE. "For our Scripture I have asked three pupils to read some verses that tell something of Jesus' home."

First Pupil: Luke 2: 39 (Name of town).

Second Pupil: Matthew 13: 54-56 (Size of family).

Third Pupil: Luke 2: 51-52 (Attitude toward his mother).

PRAYER. (Unison reading of verse, "For the joy of human love" from the hymn, "For the Beauty of the Earth." An "Amen" might be sung, or played softly on the piano after a spoken "Amen.")

OFFERTORY SENTENCE. (Unison.)

Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and Me.

—JAMES RUSSELL LOWELL

DISCUSSION. "How many of you are the only child in your family? How many have one brother or sister? Two? Three? More than three?" Find out who has the largest family. "Which is more fun, a small or a big family?

"I read of a girl in her teens who had two older sisters and three little ones. Each of the big sisters had a little one to help to dress and take care of. My friend Elizabeth had the baby sister who was just beginning to talk. And how those little sisters did love their big sisters!

"Does a big or a little family teach you more about getting along with others? But some families are always quarreling. Did you know that 'unhappy family' can be spelled in two letters?" Write on board, and read: "Big *I.* Little *u.* Could any of you guess how to spell 'happy family' with two letters? Big *U.* Little *i.*

"Next Sunday is Mother's Day. Instead of waiting till Sunday to give Mother a flower, why not make the whole week a happy family week by doing something each day that you don't have to do?"

HYMN. "I Would Be True."

2. My School Family

CALL TO WORSHIP. (Unison.) Ephesians 4: 32.

HYMN. "Jesus, Our Teacher and Master" (*Junior Hymns and Songs*).

SCRIPTURE. Ephesians 4: 29—5: 2. (Goodspeed or Moffatt translations are especially clear to juniors.)

PRAYER. (By a pupil.) "Going to School," by John Martin, in *Junior Church School Hymnal,* No. 142, or "A Prayer for All Children," by Frances McKinnon Morton, in *Juniors,* April 14, 1940, page 6.

OFFERTORY SENTENCE. (See first Sunday.)

STORY. "When Tommy Was a Foreigner" (Keystone Graded Lessons, Course IV, Part 2, pages 128-9, Teacher's Textbook).

HYMN. "Dare To Be Brave."

3. My Nation a Family

The arrangement of the worship center may be varied at this service by having an American flag and a Christian flag of the same size, one at each side of the table.

CALL TO WORSHIP. Psalm 33: 12.

SONG. "God Bless America."

ANTIPHONAL READING. (Adapted from Bishop Oldham's "America First."[1])

Leader: Our reading this morning will be from the words of a great preacher who is still living. It tells us what he thought "America First" might mean to a follower of Jesus.

First Pupil: America first! Not only in motors and skyscrapers,

Second Pupil: But in ideals and character.

First Pupil: Not only in claiming our rights,

Second Pupil: But in doing our duty gladly.

First Pupil: Not in pride and looking down on other races,

Second Pupil: But in sympathy and understanding.

First Pupil: Not in treading the old, bloody path to disaster,

Second Pupil: But in blazing a trail to God's new city of love and peace.

First Pupil: Someday some nation must take that new path,

Second Pupil: And I hope it may be my beloved America.

Together: And so with these hopes, we say with all our hearts, "America First!"

PRAYER. Dear Father, we thank thee

[1] Used by permission of the author.

for our country. We thank thee for the city in which we live. Help us to obey its laws. Help us to be thoughtful about keeping the streets and parks clean and beautiful for others. May we do our part to make our nation one that loves God and is friendly to all people. We ask this in the name of Jesus, our Friend and Helper, Amen.

OFFERTORY SENTENCE. (See first Sunday.)

DISCUSSION. "What We Owe Our City." (Let pupils read and answer questions given out earlier in the service. Try to have questions worded so that opinions will be given, not merely "Yes" and "No" answers. A few are suggested:)

Is it all right to disobey the traffic light if you can't see anything coming?

How should we treat houses that no one lives in?

Who is to blame if my baby brother tears my public library book?

(Other subjects might be: care of picnic grounds, rules for bicycle riding on sidewalks, writing in church hymnbooks, and the like. Some class might like to frame a junior code of laws as a special project for the coming week.)

HYMN. "O Beautiful for Spacious Skies."

4. "Under Heaven One Family"

PRESESSION ACTIVITY. Copy Chinese proverb on the blackboard.

天下一家

Flags of other countries may be added to the American and Christian flags used the week previous.

CALL TO WORSHIP. Psalm 67: 1-3.

LEADER. On the board you will see a very old Chinese proverb, "All under heaven one family." See how easy this Chinese writing is to read? The first character means man (see his legs), but it means more than one man because there are two lines that cross. Then in the next, can you see the line that means heaven? And then there is something under it. The third is one line and means one. The last one for family probably has the father and mother and all the children in those little lines. Now Jesus thought the world should be one family, too, but because he was talking to people who raised sheep he used a different word. (Read John 10: 16.)

HYMN. "In Christ There Is No East or West."

PRAYER PREPARATION.

Leader: "Some years ago at a big convention there were Christians from many foreign countries. One morning at the time for the prayer, the leader asked that each one pray the Lord's Prayer in his own language, while all said it together. Though many languages were spoken they were all meaning the same thing. Suppose each of you names some other country." Try to encourage second choices when duplicates are given. "Now as we pray the Lord's Prayer, let's each of us pretend that a boy or girl from the country we mentioned is sitting beside us and praying with us. Shall we all pray together."

LORD'S PRAYER. (Unison.)

OFFERTORY SENTENCE. (See first Sunday.)

HYMN. "We've a Story To Tell to the Nations."

PROGRAMS
for Your Juniors

By MYRLE DODSON

AS an interesting experiment in increasing the effectiveness of your teaching in the Junior Department, and as a means of holding interest, try using neatly "printed" programs (made on an inexpensive hectograph) for some of your special sessions. In addition to the thrill of seeing his own name or the names of his friends who are taking active part, the program sheet aids the junior in concentrating on what is being presented and helps to fix ideas in his mind.

It will also improve his understanding of the aims and purposes of the special session, because his program shows where and how each bit fits in with all the rest. The program should be given in complete detail, with a particular effort being made to use as many names as possible, even when the junior so named plays only a minor part. And great care should be exercised to see that every member is mentioned by name on the programs with about the same frequency.

The hectographed program is splendid for use in the juniors' scrapbooks, and the size of the sheet should be planned with this thought in mind. Preserving the programs will tend to remind them of some of the thoughts and ideas given in the special session, which might otherwise be forgotten much more quickly.

In the class group an especially difficult lesson may be made more effective by listing questions to be discussed at the end of the study period, together with the names of the members who are to be ready with the answers.

Perhaps all the advantages of printed programs as they are used in regular church services could be claimed for the hectographed copies for the Junior Department or class. Neither the slight cost nor the small amount of work involved will prove burdensome to the junior teacher. After a period of adapting them to her own department or class requirements, she will learn to depend on them as a constant help in many of her problems.

MY TREASURES

By Doris Clare Demaree

Packed within my treasure chest
Are treasures of pure gold;
The gold of friendships rich and rare,
Of friends and friendly joys untold.

Tucked within my treasure chest
Are jewels of every hue:
Things that little children say,
Things that little children do.

Hidden in my treasure chest
Are jewels gleaming fair;
Priceless wealth in memory's chest,
Wealth I like to share.

AS THE PRIMARY CHILDREN WORSHIP

(Concluded from page 26)

breakfast. But before she opened them she gave the handkerchief to her mother.

"This is to show you that I love you and am so glad to have a birthday," Peggie said.

And perhaps that was why it was the happiest birthday she had ever had.

OFFERING.

4. Praising God on Memorial Day

INSTRUMENTAL MUSIC. "Longing," by Massenet.

SONG. "We Thank Thee, O Our Father," in *Primary Music and Worship.*

SCRIPTURE. Psalm 100.

TALK. "In a few days we shall be celebrating another holiday, Memorial Day. The word 'Memorial' gives us an idea what this day means. It is a memory day, a day when we *remember* men and women who are no longer living, and the things they did to help the world."

Tell about some of the following:

Raphael: beautiful pictures.

Martin Luther: beginning of our Protestant church.

Abraham Lincoln: freeing the slaves.

Dr. Walter Reed: cure for yellow fever.

(Of course, mention Jesus and the helpful things he did.)

PRAYER. Thanking God for brave people who did much to help us to have a better world in which to live.

OFFERING.

SONG. "Tell Me the Stories of Jesus," in *Primary Music and Worship.*

What Being Fair Means[1]

By MARY C. ODELL

INTRODUCTION

Purpose and Scope

This is a four-session unit of study based upon the juniors' own experiences of playing and working with others. These experiences are used as the basis for approaching the questions involved in fairness to others. The boys and girls will be helped to explore even wider fields, including race relations and differences in opportunities, so that they will be able to recognize social, economic, and physical handicaps of others, and be more aware of their personal responsibility toward such persons. A realization that the teachings of Jesus have a direct bearing on matters of justice and fairness should increase their concern for other persons and their desire to act with Christian kindliness and fairness.

The Children's Background

Your juniors are now passing through the stage of competitive play when they are forming habits regarding their behavior toward others. They are becoming aware of the fact that there is competition in the matters of privilege. One boy has a new "bike" simply for the asking, while another must peddle papers for several years in order to buy himself a second-hand one. One child looks with envy upon the lovely clothes worn by another, while she herself has to wear an older sister's hand-downs. Some of your group may have the feeling of being unfairly treated with a resulting desire to get even.

In their home and play environment they are hearing race and group prejudices discussed. Through listening to adults they may be getting ideas regarding certain discriminating practices in their community. At this stage of development a child is apt to have either a growing and unreasoning dislike of certain persons or groups, or an almost complete unawareness of any social distinctions.

Still another characteristic that may be developing in your boys and girls is a growing knowledge of the conflicts of various social ideas. Social issues are discussed so freely today that juniors are far better informed on such matters than they used to be. We need to help our boys and girls to see the importance of fair play and to feel responsible for promoting justice for the "other fellow" in his opinions and actions.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

Suggested Procedures

A unit of study such as this can best be launched by discussion. Out of the juniors' own experience can come a rich amount of material to start them thinking about fair play. This should grow naturally into the desire to find out more about how and why others are unfairly treated and what is being done about it. At this point factual material is needed, and some such material is provided for the children's use in carrying on investigations and making reports to the whole group. Another procedure which will be used is a study of the point of view of other persons or groups regarding fair play to others. Jesus' attitude and teaching concerning relations with persons who were unfriendly to him will be investigated. It is suggested that the group make a poster showing pictures of some of those they have found to be treated unfairly. This is to be placed where it will stimulate others to think about the problem.

Another activity that should appeal to the juniors is the formulation of codes for playing fair. These may be as elaborate as time and circumstances permit, and may be taken home to keep as reminders.

It is important that some actual contact be made with persons who do not have the same privileges as your group. Perhaps all of the juniors will want to visit one place. Even better is the idea of small committees each in charge of a capable adult leader visiting various sections or people to bring back reports. Out of such experiences should come a desire to help. Opportunities will be suggested.

Resource Material That Will Help

Books:

Across the Fruited Plain, by Means. This is a reading book for juniors. $1.00, 50 cents.

How One Man Changed the World, Blanchard.

Pamphlets:

Write to the Department of Missionary Education of the Northern Baptist Convention, 152 Madison Avenue, New York, for materials concerning conditions and work among migrant workers, miners, Negroes, underprivileged children, and American Indians.

Work Materials:

Large sheet of poster board or wrapping paper; magazine pictures of people of other races, of groups of children at play, of workers such as migrants, miners, and others; pencils, paste, crayons, paper for writing lists, pins.

The leader will need to have copies of *Juniors* from April 27 through May 18.

Session 1. May 4

WHAT DOES IT MEAN TO BE FAIR?

Today it will be your purpose to guide the juniors to see more clearly what fairness really is and to become aware of their personal responsibility for their own and others' fairness in everyday contacts.

Session Outline

OPENING HYMN. "This Is My Father's World."

INTRODUCING THE STUDY. Playing a game. (Led by junior leader.)

DISCUSSION. (Led by adult leader.)

1. What does it mean to play fair?
2. What does it mean to be a good sport?
3. What does it mean to be fair in my opinions of others?
4. To whom do we need to play fair?

REPORTS. (By juniors.)

1. Do We All Have the Same Opportunity?
2. In Other People's Shoes.
3. Play-Fair Week.

ACTIVITY PERIOD. Adopting the idea of Play-Fair Week. Making badges to wear and to give to others.

WORSHIP.

Quiet Music.

Call to Worship. John 4: 23.

Hymn. "I Would Be True."

Scripture Study. Matthew 25: 34-46. (By adult leader.)

Prayer. (Adult leader, closing with the Lord's Prayer.)

Offertory Service.

Suggestions for the Adult Leader

Go over the session plans with the junior leader. You will note that you are to be responsible for certain features. Talking over the game with which the session begins may be a way to start the discussion about playing fair. Encourage the juniors to tell of experiences they have had or have seen or about which they have read, regarding being fair to others less fortunate. Read all you can about the children of migrant workers and miners, the children in the Southern mountains. Stress the fact that they are different because they have not had the same advantages that your group have enjoyed. Talk about some of the things provided for us by these people, such as fruits and vegetables and coal. Find out what you can about how the children are cared for by your nearest city mission, how crippled children get to school, what people in the home for the aged do all day. If these do not come into the discussion today they are

sure to before the unit is completed.

During the study of Matthew 25: 34-46 guide the thinking of your group regarding the meaning of actually helping those less fortunate than ourselves. Bring in conclusions and ideas from the children's discussions. List certain groups and people who need our fair play. These may include such persons as the elevator boy, the bootblack, the woman who sells papers on a city street corner. It may be someone who is physically handicapped, or one of another race or color. Encourage the juniors to understand that from this Scripture passage we should learn to be friendly and pleasant and helpful to such people. We must band ourselves together to watch for opportunities to play fair. It is what Jesus would have done, and is what he expects us to do.

Session 2. May 11

WHO ARE BEING TREATED UNFAIRLY?

Today you will help your juniors to see that there are certain persons and groups of people in the world who do not have a fair opportunity. A study of these should deepen the juniors' sense of concern and responsibility and increase their desire to help to better such conditions.

Session Outline

Opening Hymn. "May Jesus Christ Be Praised."

Discussion. On the success of the Play-Fair Week. (Junior leader.)

Introducing Today's Theme. (Junior leader.)

Reports.

1. Negroes in Our Midst.
2. Where and How the Miners Live.
3. Children of the Southern Mountains.
4. Piecework Boys and Girls.

Discussion of Reports. (Led by adult leader.)

Worship.

Quiet Music.

Call to Worship. Psalm 95: 1-6.

Hymn. "In Christ There Is No East or West."

Picture Study. "The Hope of the World," by Copping, or "Follow Me," by Tom Curr. (By adult leader.)

Prayer. Closing with Lord's Prayer. (Adult leader.)

Offertory Service.

Work Period. Making a poster.

Closing.

Planning Ahead. (Adult and junior leaders of next session.)

Suggestions for the Adult Leader

Though it is suggested that the junior leader lead the group in their discussion regarding Play-Fair Week, you may want to guide them into a conclusion that playing fair brings happiness and is worth a continued effort.

You will be responsible for leading the discussion following the junior reports. Some of the reading background suggested in the introduction will help you with these discussions. You may need to bring out certain emphases overlooked by the juniors. We do not want our boys and girls to look upon these people with pity. Rather we want them to be stirred to sympathy. There is a vast difference between these two feelings. Sympathy is so close to Christian concern that there naturally follows a desire to do something. We see too many adult groups who spend time hearing about the way less fortunate people live, express their pity, and let it go at that. From our juniors we want Christian sympathy and Christian action. You will not want to go too deeply into what is being done for underprivileged people by organizations. That will be discussed in the next two sessions.

A picture of Copping's "Hope of the World," or Tom Curr's "Follow Me" may be hung above the worship center. Call attention to the fact that Jesus has drawn into the circle of his interest boys and girls of different races and colors. Notice how interested they all are in what he has to say. See how they have all come as close as possible to Jesus. We may gather a number of messages from the picture, but probably the most important for us today is the fact that Jesus' message is for everyone without discrimination, and as he includes those who are in some way different from ourselves, so should we in our daily contacts recognize their equality with us.

It is as though Jesus stood upon a mountaintop and called out: "Come little child of the ocean islands! Come little yellow-skinned child! Come brown child from warm India! Come my black son of dark Africa. Come white child from the west! I want to gather you close to myself. I want you to know that I love each one of you equally, and I want you to love each other. No matter what happens in this world, you are brothers and sisters. Love one another."

For the poster you will have to help your junior leader to collect pictures of Negroes, miners, children of the southern mountains, and others. Back copies of *Life, National Geographic Magazine,* and *Missions* are rich sources of help.

Session 3. May 18

WHAT IS BEING DONE TO HELP?

Today the juniors will discover some things being done by Christian organizations to help underprivileged people to have an equal opportunity in society. They will investigate their own church's attitude and the part it plays in helping the less fortunate. They may even make a few recommendations. All of this study and activity should arouse in the boys and girls a desire to see a need met when it has been discovered.

Session Outline

Introducing Today's Theme. (Junior leader.)

Worship.

Quiet Music.

Call to Worship. Psalm 100.

Hymn. "Lord, Thy Glory Fills the Heavens."

Prayer. The Lord's Prayer. (In unison.)

Offertory Service.

Poem Appreciation. "When You Get to Know a Fellow," by Edgar A. Guest, in *A Heap o' Livin'.*

Introduction to Junior Reports. (Junior leader.)

Reports by Juniors.

1. Christian Centers in the Mountains.
2. The Miners Get a Break.
3. Child Labor Laws.
4. Community Houses in the Slums.

Question for Consideration.

What Is My Church Doing to Help?

Work and Planning Period. Finish poster unless completed last week. If possible make plans for visiting home for aged.

Suggestions for the Adult Leader

You will need to be responsible for helping the juniors to answer the question, "What is my church doing to help?" The answer will depend upon your own local church program. Are you contributing to a children's home or a home for the aged? Does your church have a fund to help those in need and does it supply food and gifts at holiday times? Does it have a broader social service program? You may want to consult your pastor about the question. If possible let a committee of juniors accompany you to this conference, or let different juniors find out and report on different phases of work.

We are suggesting that during the work and planning period today you tell the juniors something about the nearest home for the aged. Perhaps here is a place where your group can help. Let your boys and girls give their ideas of helping to bring cheer to these people. No doubt it will be suggested that you visit them. Then decide what we will do when we go. Rather than going just to look around could we not plan to do something to make these people happy? What could it be? Perhaps we could plan a worship service that would be helpful to these older people. Talk about what we would have in our service that they would enjoy. Who will conduct it?

You may want to plan to take gifts. These may be a single flower to pin on each person at the home. Baskets of pansies are inexpensive and may be separated into many plants. These could be planted in tiny pots and given to add cheer to the rooms. You may want committees to buy the plants or gather the flowers, to meet on Saturday to plant the pansies, and to plan a special feature for your program. This might be a very simple dramatization of a Bible story.

Of course you will want to make sure ahead of time that your group would be welcome at the home and arrange the time.

Session 4. May 25

WHAT CAN WE DO?

Today's session provides opportunity for summing up what the juniors have been learning regarding the need for fair play and for discovering ways in which the juniors can help. The activity of visiting the home for the aged should prove a fine outlet for this desire. If this is not possible, try to substitute a similar activity suitable to your local situation. Other ways of expressing fair play may be planned.

Session Outline

OPENING HYMN. "Brother of All the World."

INTRODUCING TODAY'S THEME. (Junior leader.)

REPORTS. (By juniors.)

1. What Can We Do To Help Our Christian Workers?
2. How Can We Play Fair to Others?

DISCUSSION. (Led by adult leader.)

WORSHIP.

Quiet Music.

Call to Worship. Psalm 1.

Hymn. "Worship the Lord in the Beauty of Holiness."

Offertory Service.

Dedication of Gifts.

Scripture Passages. (By juniors.)

Prayer. (Adult leader.)

Suggestions for the Adult Leader

You will want to lead the discussion after the reports. Out of the discussion should come some definite plans for helping to continue the task of these Christian community workers. The boys and girls may decide on some way to earn money to send through the regular missionary channels of the church for this purpose. They may want to collect books, puzzles, and games in good condition to send to a community center. Old primary leaflets can be put to good use, either sent whole, or by trimming and mounting the attractive pictures on the covers and by making a scrapbook of the songs often appearing on the back pages. Some centers like to have cutout pictures, unmounted, for use in making scrapbooks. Or perhaps your group can collect good used clothing to send to some center.

If the group has planned to visit the home for the aged and are taking flowers as suggested in the last session you may have these on a table during the worship so that they may be dedicated with an appropriate prayer to the effect that we offer this gift with our love to bring happiness to lonely folks.

You will want to spend some time going over the service that the juniors have planned to lead during their visit. You may talk of ways of showing our friendliness toward these older folks. What will we say to them? We must remember that we are there to make them happy. Talk about conduct to and from the home, keeping in mind being fair to each other in all we do.

After Failure—WHAT?

(Concluded from page 27)

the others returned to the department.

The minister was consulted. He agreed to meet the children and help them to have a moment of worship as they came into the auditorium and gathered about the altar.

Sunday morning came. The service proceeded as planned. The children liked the idea of taking their lilies into the church. Most of them had never gone into the church when it was decorated for Easter and most of them planned to stay for the adult service.

Then—something seemed more important than getting the children started over to the main church building. Minutes passed. The quiet time when they would have had the church much to themselves slipped by. People were crowding into the sanctuary.

The much disturbed minister came over to find out what the delay was. The children were hustled into the church. The lilies were hurried into place and the children herded into reserved seats. There was no time, nor opportunity for the minister to have the moment of worship with the children.

Worse still, the children's lilies were in pots wrapped with vivid pink and blue. They stood out like sore thumbs among the other decorations.

Mrs. Byrd did not enjoy the Easter service. The sense of failure haunted her. "Never again," said Mrs. Byrd, "will I plan anything unusual."

But something deeper within her than her sense of discouragement raised its head. "Are you going to let failure stop you?" said that inner voice. "Are you going to let your sense of discouragement keep you from using this experience, this failure, as a steppingstone to better work? Are you going to be the sort of person who cannot rise above failure to greater heights?"

Mrs. Byrd squared her mental shoulders. So there was a choice, was there, about what road one took following failure? The easy road was to admit that one had failed and to bury the humiliating experience as deeply as possible. But the high road, the one that took real courage, was to admit that one had failed and to pick what had happened to pieces until the reason for the failure came to light.

Mrs. Byrd never has taken the low road. So, in the quiet of Easter Sunday afternoon, she took out the humiliating failure and examined it. What had happened to destroy the plans? Why had hurry and rush and poor timing and loss of the worship moment taken place? Where did the fault lie? She rehearsed in her mind the events of the morning.

There was only one conclusion to which she could fairly come. That *something-more-important,* (one teacher could have taken care of it, while the others went on with the children as planned) that *something,* which really was of no importance whatever, had wrecked her carefully made plans.

"First things, first," vowed Mrs. Byrd. "Next time nothing shall interfere with my getting the children over in time to let the experience develop as it should."

Then she thought about that pink-and-blue intrusion into the pure white-and-green of the church's decorations.

There was nothing to do there but to offer an apology to the decorating committee and to make a note to see to it that things were in harmony next time.

There would be a reluctant minister to face if there were to be a next time at all. She would have to go now, and talk over with him what had happened, and convince him that she had learned a lesson, if she was not to meet a firm refusal to try it again.

Mrs. Byrd has courage. The apology will be made to the committee and a note made in her notebook about the matter of color. She will go and talk to the minister. He will help her to plan better for next year.

Then she will talk over the whole episode with her teachers and they will discuss how that *something-more-important* could be taken care of so that it does not delay the children's going into the church.

Mrs. Byrd will try to provide that experience for the children on next Easter. She will not be content to let it remain a memory of failure. And she will make next time successful, because of her willingness to face intelligently the failure of today.

Young People's Leader

LEADERSHIP calls for certain qualities of character in worthy action. How do YOU measure up to the standards presented in this article?

Marks of LEADERSHIP

By EDWARD R. BARTLETT

I HAPPENED to be in one of our great industrial cities on that dark day in October, 1929, when the bottom dropped out of the stock market, beginning the worst depression that business in this country has ever faced. On that very day, the Young Men's Christian Association was launching its financial drive for the coming year. I had looked in on a friend who was one of the leaders in the campaign.

"Reports from the financial district aren't so good," I commented. "What will this do to your drive?"

"Nobody knows," he replied, "except to be sure it will make the going harder." Then he straightened up in his chair, seeming to shake a weight from his shoulders, flashed an infectious grin, and exclaimed:

"We're a long way from being whipped, though. Sure it will be hard, but you don't mind that when you have something worth fighting for!"

While they didn't reach their quota—no organization in philanthropic work did that year—this spirit enabled them to keep the organization going at a time when its services were sorely needed. I mention the incident to suggest at the outset how important is this bulldog grip to leadership in any enterprise.

This idea is expressed a little differently in a comment I once heard with reference to England's victory over the Spanish Armada. You may remember that King Philip's fleet outnumbered the British forces, and there was every reason to expect a Spanish victory. But someone later made this remark: "Britain had three ships which the Spanish squadron lacked; these were marksmanship, seamanship, and leadership." No doubt, possession of this last named "ship" is most important in winning any of life's battles. Most important is this in the work of our religious organizations.

Now one way to measure ourselves and our worth as leaders in religious work would be to make a list of characteristics which are possessed by great leaders and check ourselves against this list. One difficulty in this method, however, is that we would only be naming qualities, while leadership calls for certain qualities of character *in worthy action.* To illustrate, we probably all would agree that a good leader possesses initiative. But initiative may be represented by the person who cracks a safe as well as by the one who organizes a club for underprivileged boys.

I am therefore stating briefly six types of activity which mark the good leader.

1. The real leader *pictures himself in each situation* before undertaking to lead others into it. Call this ability, imagination, foresight, what you will, it seems to be one of the essentials too often overlooked in a discussion of leadership. Yet it was characteristic of the most aggressive leader in the early church. The apostle Paul saw himself in action over in the cities of Greece even before he left the shores of Asia Minor, and long before he entered the Eternal City on the Tiber he wrote the Christians in Rome regarding what he hoped to accomplish in their city.

Many of our church enterprises bog down for lack of persons in charge who can picture the changing conditions before any steps have been taken. Faithful, yes, earnest and sincere as well, but without a clearly defined picture of the

THE GROUP BEGAN TO LISTEN ATTENTIVELY TO A QUIET CHAP WHO USUALLY BEGAN: "ONE OF THE AIMS OF OUR ORGANIZATION IS . . . ."

completed task they get little accomplished. So let us cultivate and use, first of all, the power of imagination.

2. The effective leader *thinks of the other fellow first.* This seems a bit odd, doesn't it? How can a person be at the head of a project if he doesn't look out for himself first? The answer lies in the fact that if a person is unable to interest himself in others and comes to understand what they want, he will not be at the head of the enterprise long.

This is true in other fields than that of religious leadership. Did you notice the tribute paid the commander of the ill-fated submarine "Squalus," by the survivors? Said one: "Commander Maquin's thoughts were only for his men. He was the only man in that intense cold without an overcoat; he gave his own to one who needed it worse."

This sensitiveness to the condition of others furnishes the drive for much of our religious work, so that a self-centered leader in this field probably would be uncomfortable even if he did not realize that he was quite out of place. And when the going is slow, when committees refuse to act and members seem to work at cross purposes, the ability to understand the conflicting views and aims distinguishes the true leader from all the rest.

3. Probably all of us would agree that the leader *must see his goals clearly.* That is a vivid scene painted in a few words, in which Mark in his Gospel describes the milling crowd that came out to see Jesus, and then comments that Jesus "had compassion on them, for they were as sheep not having a shepherd." One thing the founder of Christianity did, which was greatly needed in that time of unrest and uncertainty, was to give aimless crowds a purpose for living. This is still needed in every community, and the religious leader will do well to know his goals.

I saw the leadership of a group of older boys pass from the hands of one who had been elected president because of failure at just this point. John was well liked by the fellows, and once a project was under way, he joined enthusiastically with the rest to put it over. But there was little relation between what was undertaken one month and the plans made previously. If some member thought they ought to fix up a reading-room, he was for it, even though the town had excellent facilities in this respect, as an earlier committee report had revealed.

Eventually the group began to listen attentively to a quiet chap who usually began: "One of the aims of our organization is . . . ." and who then proceeded to make suggestions in the light of the goal he wanted to reach.

"That sounds like it would click," the boys said, and as they worked they felt they were getting somewhere. You can see why this lad replaced John as the leading officer. He knew where he was going.

4. Closely related to this phase of leadership is the *ability to make goals clear to others.* This is possibly the most difficult of the demands made upon a leader in religious work. Perhaps you have heard it said that "a leader is one who keeps his ear to the ground, finds what the people want, and then helps them to get it." This isn't a very worthy view of leadership, but it is the kind we find only too frequently in political circles.

But with the church, the problem is not that of finding what the people want, but rather that of inspiring groups to desire what religion has to offer. Thus, when some of the young people who had attended an interdenominational camp for training leaders returned home, they were enthusiastic about putting into action a plan for studying their communities' needs and organizing youth groups to do something about what they discovered. But you know what happened. Several of the classes claimed that they did not have time. A few said they never had tried this before. Others objected that it would be too much trouble.

To overcome resistance such as this, to stimulate interest in worth-while activities, is the test of good leadership.

THE END SOUGHT IN EDUCATION IS THE ABILITY TO THINK, TO UNDERSTAND, TO APPRECIATE, TO SYMPATHIZE, TO SERVE. THE REAL AIM IS TO DEVELOP THE PERSONALITY, TO BECOME MEN AND WOMEN WHO ARE PREPARED TO LIVE, WHO ARE ABLE TO MEET THE DUTIES OF LIFE AS BUSINESSMEN, FARMERS, CITIZENS, HUSBANDS, WIVES, FATHERS, AND MOTHERS; TO LIVE LIKE THE TRUE CHILDREN OF GOD WHO KNOW THEIR HEAVENLY FATHER. —*J. Sherman Wallace.*

Century Photos, Inc.

5. Another important mark of leadership is *the use of methods that will encourage the practice of leadership by others.* Where the good of the group is concerned attempts to display one's position as leader by making the rest feel they are subordinates is fatal. Encourage the other members to join in planning, to accept parts in which they show some initiative themselves. Not only will new leaders be discovered in this way, but keener interest in the projects will be shown by all.

6. Finally, the true leader *refuses to give up when the going gets hard.* There is only so much time available for the work which our religious organizations believe is important for the welfare of the community and many different agencies are competing for this time. If the leader becomes discouraged easily, it is certain that his group will turn quickly to other things. The old prophet Elijah might go off under a juniper tree to lament his seeming failure, but whoever did this today would find his group scattered on his return.

The spirit of the real leader is suggested by Maltbie D. Babcock's lines:

Be strong! We are not here to play, to dream, to drift:
We have hard work to do and loads to lift;
Shun not the struggle: face it—'tis God's gift.
Be strong, be strong!

The church offers rich opportunities to all young people who bear such marks of leadership as these.

Harold H. Lambert

GOD'S WORD

Study it carefully,
Think of it prayerfully,
  Deep in thy heart let its pure teachings dwell.
Slight not its history,
Ponder its mystery,
  None can e'er prize it too fondly or well.

THINK— Then ACT

By MARGARET O. BECKER

THE West Baptist Church of Oswego, N. Y., made a great discovery during 1940. It learned that a young men's Bible class is more effective when it bristles with ideas than when it carries a heavy load of class activities.

So much spiritual dynamite has been developed in the Sunday morning sessions of this class that the members are hunting up their own religious jobs in the community. They create their own outside activities. From this group of high school and normal school students and young businessmen have come rising leaders in the young people's society of the church, workers in the local Y.M.C.A., and leaders in Boy Scout troops. The dynamic is not activities, but the Christian thinking that produces Christian action.

For several years a class of this sort has been the special ambition of the pastor, Rev. E. E. Gates, Jr., but only in the fall of 1939 did he secure the teacher he felt would give the necessary leadership to such a group. Dr. C. Fred Peckham, a young osteopath with teaching experience and an active Christian worker in church and community, agreed to give time from his busy life to meet with the group in a discussion every Sunday morning. Dr. Peckham's philosophy of religious education is well summed up in his own words: "We can rely on the Christian religion to do something for us. Every young fellow in his late teens and early twenties is confronted by the most difficult problems he will ever have to face. I remember my own questions and thinking at this age most vividly and consider it one of the most important periods in character development. This is the time to learn from experience, counsel, and a knowledge of Christian standards how to meet life problems in the spirit of the teaching of Jesus."

Dr. Peckham uses the method of directed discussion. Anyone can speak exactly what he thinks without fear of criticism or ridicule. In return the teacher expects the group to listen to his opinions with equal open-mindedness and honesty. Results have been a lively participation on the part of the class and evidences of weekday thought and discussion on the side. One boy, for instance, became so deeply concerned over the implications of one topic that he used it as the central idea in a term paper at the normal school.

The class interest has taken a decidedly theological slant. After some preliminary skirmishing about the general topic of what an individual can expect religion to do for him, the group decided they first needed to find out what religion really is. Several Sundays were spent on the subject and the opinion of boys from a wide variety of religious backgrounds contributed to well-rounded thinking. In the end they evolved the following definition: Religion is a way of living by which man attempts to mold his activities according to the dictates of a Supreme Being.

From this the boys naturally went on to discuss what makes the religion of Jesus Christ distinctive. They raised questions like these: Why do some people say there is no God? How do we who believe in God answer them? In what kind of God do we believe? What makes us think so? What do we think is God's relation to human beings? How do we find it out? How do these discoveries affect the decisions we have to make every day: (1) about money; (2) about sex; (3) about social life?

Thinking such as this does not end with the classroom period, as the pastor and the teacher have had occasion to learn. The problems are real, the issues have immediacy in the lives of these boys who are meeting life and feeling the need of an adequate religious foundation for living. Here we find theology studied in the laboratory of human life.

For other groups of this type Dr. Peckham recommends Dr. Georgia Harkness' *Conflicts in Religious Thought*[1] as an outline for discussion. As it is written specifically for the student-age group, it is helpful both to teacher and to individual class members who may wish to do some reading on the side. *Is This Religion?*[1], by Frank B. Fagerburg, recently published by The Judson Press, is another important book of reference for the teacher of such a group.

[1] These books may be purchased through The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

WHY a State Young People's Organization?

By LEMUEL PETERSEN[1]

THE average B.Y.P.U. member probably wonders what purpose a state young people's organization has for existing. Having served for a year now on the Minnesota B.Y.P.U. Cabinet, I find that the work of the state organization is often misunderstood. Yet, we believe that we have performed tasks more valuable than those routine duties of issuing service bulletins and sending out other promotional literature.

The year 1940 was full of activity, highlighted by several innovations in the Minnesota B.Y.P.U. We brought the program of the state organization before the local associations in a series of "pep meetings" preceding our regular State B.Y.P.U. Convention. The first week of September was devoted to a series of one-night meetings for the express purpose of getting in touch with as many B.Y.P.U. members as possible. A party of four young men held associational rallies in the following places: Duluth (Central Baptist), Brainerd, Twin Cities (Bethel Junior College Chapel), Pipestone, Garden City, and Albert Lea (Calvary Baptist). The party of workers included Byron Wilkenson, youth evangelist; Ray Anderson, state president; Ernest Wells, soloist; and Lemuel Petersen, state ace. According to comments, the venture was well worth the effort put into it.

During this last year we also emphasized youth evangelism, sponsored in what we call EIGHT GREAT DAYS. The B.Y.P.U. societies promote the evangelistic campaign and secure a young preacher to lead them in their efforts. Although only 18 societies held EIGHT GREAT DAYS this year, there were 580 Minnesota youth reached by the Christian message, 330 being by conversion, and 250 for reconsecration.

An ambitious nine-point program has been proposed by the State Cabinet for the ensuing year. The ninefold goal toward which we shall strive includes the following:

1. *Youth evangelism.* At least 75 EIGHT GREAT DAYS are to be held with a goal of 2,500 young people to be reached for Christ.

2. *Associational co-operation.* Seeing the need of working together, the state and the local organizations should coordinate their programs.

3. *Youth worker.* Realizing the inadequacy of a youth program without a Director of Christian Education, we urge the appointment of such a worker by the Adult Convention. We then shall work out a plan whereby we as a state organization can contribute financially toward his support.

4. *Leadership training.* We wish to institute more training courses in our B.Y.P.U. societies, so that our youth may be prepared for future service.

5. *Denominational co-operation.* We urge participation to the fullest extent in the proposed Baptist Youth Fellowship.

6. *Annual Directory.* To inform the local societies of the B.Y.P.U. work in general, we plan to publish a directory including state, associational, and local reports.

7. *Assembly.* Greater interest and participation in the annual assembly at Camp Galilee will be urged upon our members.

8. *Finances.* To incorporate a larger program of activities, we propose that each B.Y.P.U. member send in 20 cents annually for the support of the state organization; this amount will come through the societies, to the church treasurers, to the convention headquarters, and then to our treasurer.

9. *Life Service.* A revitalization in the consecration of Christian youth through the Life Service League is necessary in our state.

Who can say after reading this brief summary that a state B.Y.P.U. organization has no function to fulfill? Today we all need more creative abilities, initiative, and spiritual incentives; with these we could perform any task.

[1] Minnesota B.Y.P.U. Ace.

Acme

LEADERSHIP IN CHRISTIAN WORK DEMANDS INDUSTRY AND PATIENCE, VISION AND UNDERSTANDING, KNOWLEDGE AND CHARACTER

A NEW BOOK

Life's Intimate Relationships

By Talmage C. Johnson

Abingdon-Cokesbury Press, 1941

205 pages. Price, $1.50

Nearly everyone has some difficulty in trying to apply his experience of God to his relationships with people. Frequently the problem is complicated by the uncertainty of modern standards. Rapid economic, political, and social changes have led many people to moral confusion. In instances all too numerous, intimate relationships have moved along without goal or pattern. Talmage C. Johnson, a Baptist minister of North Carolina, has attempted to point out the Christian attitude toward the problems of the family and its closely related members.

Mr. Johnson points out that harmonious homes do not arise of romantic love alone, that infinite planning and wisdom are required to build the emotion into a principle of living. He suggests practical methods of doing this. He discusses the importance of attitudes and personal values in the husband-wife relationship and in parenthood. There can be little doubt that marital happiness is threatened for many because of intimate problems upon which the church has failed to give guidance. Mr. Johnson's book should be a help in this direction. His thought does not leave the practical, but his approach is genuinely and consistently Christian.

Concerning the Work of the

Council on Christian Education

By OSGOODE H. McDONALD
Chairman of the Council

THE Council on Christian Education of the Northern Baptist Convention was brought into being by convention action at the Milwaukee meeting of 1938. Its task was defined as that of "preparing a unified program of religious and missionary education for the denomination," and of "cultivating its use by the churches of the convention through a united educational approach." Indeed, the Milwaukee convention considered this task so urgent that in constituting the council it took special action to affirm its "insistence upon the necessity of a real unification of the religious and missionary activities of the denomination." It put itself on record as "expecting the Council on Christian Education to give itself with vigor and determination to this task so that . . . . definite advance in the direction of unification may be actually achieved." Such a will to progress stood back of the creation of this council.

The council's plan of organization does not replace the national agencies which, through the years, have been charged with responsibility for leading in the different phases of the religious and missionary education of the children, the young people, and the adults of our churches, nor does it preclude the possibility that other agencies may be formed. It does provide, however, that *all* agencies "shall co-operate through the new council in the preparation and promotion of a unified program." The council's personnel of twenty-nine members is made up very largely of representatives appointed by these agencies. So organized, this group has been giving itself to its task for the past three years with quiet determination, and its work has gone steadily forward. A summary of progress—the details of which will be presented at the Wichita convention—will indicate the trend of the council's activity.

The council's Committee on Curriculum consists of twenty-four members. This committee holds two five-day meetings each year and in addition sponsors an extensive program of subcommittee and individual assignments. As a result, a great body of work is being accomplished. Some of the more important developments in the work of this committee may be listed as follows:

1. The formation of three age-group committees for Children's Work, Young People's Work, and Adult Work. These subcommittees have been engaged in a thorough study of departmental needs, experiences, objectives, and emphases, all with a view to the development of a new unified curriculum.

2. Out of the work of these age-group subcommittees have come seven age-group manuals, each with an integrated presentation of curriculum materials for the Nursery-Beginners, Primary, Junior, Intermediate, Senior, Young People's, and Adult departments of the church program. The extraordinary demand for these manuals (75,000 copies last year) evidences the readiness of our constituency for this unified approach.

3. These age-group manuals on materials now are undergoing thorough revision for the current year and a companion series of manuals that deals with departmental organization and method also is being prepared.

4. These age-group subcommittees have reached the point of actually producing new curriculum materials. The subcommittee on Children's Work, for example, is rewriting our Primary and Junior units. The new units, which appear under the title, "The Judson-Keystone Lessons," and are issued in the name of the Council on Christian Education, will become the major channels for the advancement of the religious and missionary educational interests of the denomination. Eventually they will be part of a completely new curriculum plan. The first-year Primary units are being sold and are being received enthusiastically. Further units will appear as rapidly as editorial work can be completed and publication can be arranged. Similar production is projected for the young people's and the adult fields.

5. In addition to the three age-group subcommittees, the Curriculum Committee now has a special subcommittee on vacation church school work. Under the auspices of this subcommittee a manual on this work has been issued. Eleven vacation school textbooks, the first four of which will be available for the summer of 1942, have been started. These texts will be arranged in a three-year cycle and will be part of the Judson-Keystone plan.

6. As evidence of the process of unification that has been going on within the Curriculum Committee, we ask our people to recall the Unified Exhibits that appeared at the Los Angeles and the Atlantic City conventions. Here the religious and missionary educational materials of The American Baptist Publication Society, the Department of Missionary Education of The Board of Education, and the Baptist Young People's Union of America, together with the new Judson-Keystone developments, were brought together in a progressively graded display under the banner of the Council on Christian Education of the Northern Baptist Convention. A similar exhibit is being planned for Wichita and in addition an afternoon mass meeting and age-group conferences in the interest of the council's work are being organized.

The council's Committee on Youth Program has developed in the past three years a most significant plan for a new denominational youth organization. To understand this development we must think back to the time of the Milwaukee convention in 1938. Here the Council on Christian Education was called upon by convention action to "establish some type of national youth organization representative of all kinds of young people's work, and all young people in the denomination." To this end the council was asked "to call together . . . . a national Baptist Youth Council approximately 150 in number . . . . whose task shall be to recommend plans for a permanent national Youth Organization." The council took this mandate seriously. The Denison Youth Conference of December 27-30, 1939, with 137 young people in attendance resulted.

Let us appreciate the representative nature of this Denison conference. Each state convention area was given a definite quota based upon Baptist population. Then delegates were chosen by a special committee that was made up of the state Executive Secretary, the state Director of Christian Education, the state World Wide Guild Secretary, the state High Counsellor of Royal Ambassadors, and the president of the state Young People's organization. Thus "all kinds of young people's work and all young people in the denomination" actually were repre-

sented. Let us also recognize the democratic freedom of the Denison conference. The young people themselves took complete charge of the program. Thirty adults represented the various denominational boards, councils, and societies, but they attended as observers only and had no voice in the deliberations of the conference except as they were called upon for advice. With such representative membership and democratic freedom, the Denison conference continued for three full days. Two days were given over to six subcommittees, each working upon a specific phase of the problem. The final day was spent in a plenary session at which subcommittee reports were presented, discussed, and voted upon.

The well-known Denison Report resulted. It called for a "Baptist Youth Fellowship" as the new unified youth organization of the Northern Baptist Convention, stated its purpose, program of activities, and form of organization. In accordance with the Milwaukee mandate a Continuation Committee of seven was authorized to act for the Baptist Youth Council until such time as the Denison recommendations should be approved.

One week after the Denison conference, the Denison report was presented to the Council on Christian Education. After careful consideration, the council voted to "receive the report with hearty appreciation of the high quality of leadership which the report represents and with general approval of the principles involved. The council put itself on record as believing that "the Northern Baptist Convention should move in the direction of the proposals of this report in unifying the interests of the denomination's young people's work." Finally a special committee was appointed to study ways and means by which the financial and functional problems raised by the report could be solved.

During the ensuing year (1940) the Continuation Executive Committee brought the Denison report to the attention of a representative group of Baptist young people in each state convention area, thus continuing the fulfillment of the Milwaukee mandate. These area groups gave careful study to the Denison recommendations. By December, 1940, returns had been received from thirty-three state areas. Additional reports and recommendations came in from the executive committee of the Baptist Young People's Union of America, the University Pastors' Fellowship, and the state World Wide Guild organizations of New York, New Jersey, Illinois, and eastern and western Massachusetts. Of the states reporting, thirty gave general approval of the Denison plan and fifteen submitted specific recommendations and suggestions for the improvement of the report. The World Wide Guilds of eastern and western Massachusetts also gave general approval. Then, during Christmas week of 1940, the Continuation Executive Committee met with the Youth Committee of the Council on Christian Education and gave three full days' consideration to the various suggestions and recommendations that had come in. As a result the final report of the Baptist Youth Council was submitted to the Council on Christian Education on January 16, 1941.

The Council on Christian Education spent the greater part of two days considering this report. Then, after submitting matters of detail to its special committee for six weeks' study, the council met again in March, at which time two more days were given to a consideration of the report. The final report of the Council on Christian Education to be presented to the Northern Baptist Convention at Wichita resulted. This report has back of it the work of 137 young people at Denison, the work of hundreds of young people in state convention areas, and many days of the most careful consideration by the Council on Christian Education and its special committee.

What is the content of this final report? Its recommendations may be summarized as follows:

1. That before the end of 1941 the Council on Christian Education shall call together the first meeting of the National Council of the Baptist Youth Fellowship in accordance with the organizational plan of the Denison conference. This council shall proceed with the organization of the Baptist Youth Fellowship, electing officers, an executive board, and standing committees, and will give itself to other matters that relate to the instituting of its work.

2. This Baptist Youth Fellowship shall include in its membership all Baptist youth, 15 to 25 years of age inclusive, in the Northern Baptist Convention. Junior high school youth, 12 to 14 years of age inclusive, shall be organized separately. The Baptist Youth Fellowship and the junior high school organization shall be brought together, however, in one "Youth Department" of the Council on Christian Education.

3. The Youth Department shall have a "Youth Secretary" as head of its professional staff. This secretary shall give general supervision to the total youth program of the Council on Christian Education and shall correlate the work of the other staff members to be named in the next paragraph. The appointment of this Youth Secretary shall be made, it is hoped, immediately upon the completion of the organization of the Baptist Youth Fellowship.

4. With this Youth Secretary, there shall be four staff secretaries, as follows:

a) A Secretary for Educational Emphasis to stress the need for higher education for Baptist youth and to help relate our college students to our denominational youth program.

b) A Secretary for Junior High School Work to specialize in this important field of youth work.

c) A Secretary for Missionary Education to sponsor the work of special missionary education groups and to further the missionary education emphasis in the total program.

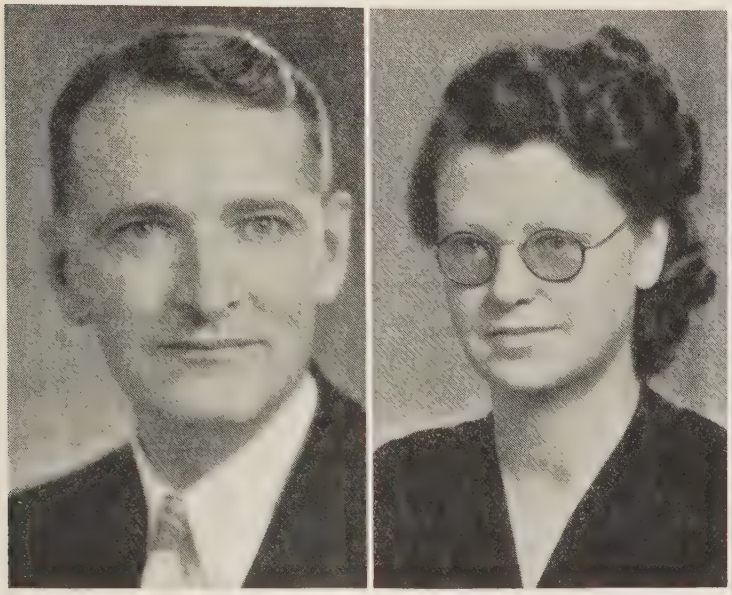
d) A Secretary for Baptist Youth Fellowship Work who, in association with the Youth Secretary will major upon the special interests of the Baptist Youth Fellowship as such.

This represents the council's conception of a "minimum adequate staff." It is assumed that the budget for this staff including the necessary expenses of office accommodation, secretarial service, travel, etc., will be covered by the appropriations that the denominational agencies that co-operate in the work of the Council on Christian Education already are making for young people's work and, if necessary, by a further appropriation from convention funds.

It will be noted that these recommendations of the Council on Christian Education go beyond the recommendations of the Denison Report. The council's plan provides not only for the Baptist Youth Fellowship as such but for a larger youth program of which the Baptist Youth Fellowship will be a part. It is believed that in this plan all the interests of the young people as set forth in the Denison Report are maintained. The complete statement of the Council on Christian Education to the Northern Baptist Convention will be given widespread circulation in advance of the Wichita meeting in order to provide the opportunity for careful study of its recommendations and implications. Northern Baptists stand on the threshold of a most significant development in our young people's work, a development that calls for intelligent and prayerful interest on the part of every one of us.

I WONDER if ever a song was sung but the singer's heart sang sweeter!
I wonder if ever a rhyme was rung but the thought surpassed the meter!
I wonder if ever a sculptor wrought till the cold stone echoed his ardent thought!
Or, if ever a painter with light and shade the dream of his inmost heart portrayed!

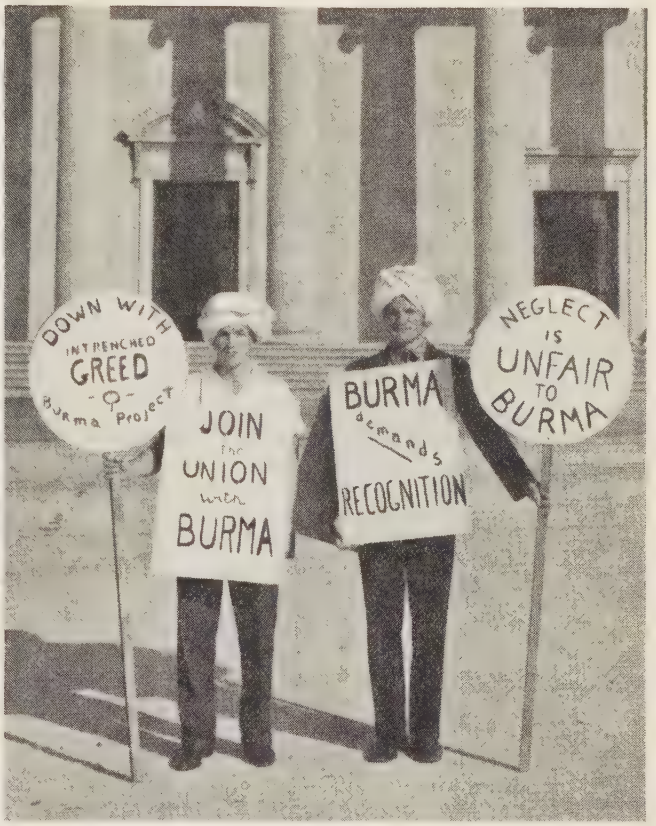
—JAMES C. HARVEY



DR. AND MRS. J. RUSSELL ANDRUS

REDLANDS in Burma

By CHARLES L. WALLIS



TWO REDLANDS STUDENTS PICKET THE CHAPEL IN THE INTERESTS OF THE REDLANDS-IN-BURMA DRIVE

FOLLOWING the school's traditional motto, "Deus et Lux," students of the University of Redlands in California again have launched their annual Redlands-in-Burma drive. Through this student project which has been carried on for twelve years, funds are raised annually to support the work of an alumnus at Judson College in Burma.

This attempt to help carry out the great command of Jesus and to extend a hand of Christian friendship halfway around the globe was conceived and organized by the campus Y.M.C.A. in 1927. Immediate objections arose from the student body. Such an idea was declared unthinkable for a mere five hundred students. For twenty minutes students vociferously discussed the proposal which they finally approved almost unanimously.

In the fall of 1927 the drive committee suggested as Redlands' first representatives to a foreign post the names of J. Russell and Margaret White Andrus, who were graduates of the classes of 1925 and 1927 respectively. Mr. Andrus was completing his work for a doctorate at the University of California.

The American Baptist Foreign Mission Society selected Judson College, which is part of the University of Rangoon and the only Christian co-educational institution in Burma, as the most needy field. Judson desired to establish a chair of economics. On May 13, 1928, Dr. and Mrs. Andrus were commissioned by the student body at Redlands and the next day they sailed from Los Angeles. Dr. Andrus became the first full professor at Judson.

The success of these two missionaries at the college has been gratifying. In 1932 Dr. Andrus added to his duties the appointment of Dean of Men, and thus became the youngest man to hold this position in the school's history. While at Redlands, he had become one of the school's most successful debaters and at Judson he interested students in the formation of debating groups. Annually now the interclass-debate tournament is held and the Andrus perpetual trophy is awarded to the winners.

Mrs. Andrus has given impetus to many service projects. She organized a Sunday school near the college. Her small group now has developed into a growing church. Also she was instrumental in forming a public grammar school.

Dr. and Mrs. Andrus have come to America on furlough for this year and he became visiting professor of economics at his Alma Mater. Both he and Mrs. Andrus have spoken about their work in many coastal cities.

The Burma project has placed the university in a position of leadership in college international projects in western United States. Redlands-in-Burma is similar to the Yale-in-China movement.

This "For God and Light" tradition that was designed to contribute to world brotherhood, international understanding, and the extension of Christian principles in higher education has become meaningful to all of the students.

This gives us an opportunity to get outside of ourselves, to find friends among people who live more than half a world away. We believe that we are contributing to the progress of the world. The work does not stop at Judson, for while Redlands' students have commissioned their own workers to Burma, the students at Judson support a native Christian missionary to the hill tribes of their own country.

So the tradition goes on, encouraging us to hope with the Burmese youth that eventually all peoples of the world can find peaceful paths together. An undergraduate voiced the thoughts of Redlands' eight hundred students when he said: "The University of Redlands is not limited to this locality, to this nation, nor yet to the Western Hemisphere. For in the Eastern lands . . . . the ideals that we are striving to maintain are in the process of molding students that are of a different race. . . . . We deem it of infinite value to give aid to the maintenance of this professorship which we have created and which we cherish."

Who'll Be the Winner?

THIS is one of those parties where the fellows like to show the girls how the tricky games ought to be played. Only, just by chance of course, once in a while some of the girls will pull a surprise and win. That makes the men try their skill in a more determined way and the first thing everybody knows, the party is going over with a bang and everyone is having a whale of a good time. If you think that whale sounds slangy there, just put it down to the fact that we couldn't think of anything much bigger.

The first thing to know about the party is that with the following games you can accommodate any number from thirty to a hundred. You can duplicate the games and have as many people taking part as the size of the room will allow. If you are having the party in the social hall of your church, throw open all the additional rooms that you have and let the people have all the available space as they try out their skill on every available game.

To run the complete program as outlined you ought to have one good leader who knows what the whole thing is all about. Then you ought to have a leader for each game, one who will set up the equipment, organize the teams as they come to him, and see that the scores are kept straight. In addition to that, the guests as they come in should be organized into teams and sent to the various games to start off. The games are set up around the walls of your one big room, or if you have a number of smaller rooms, you can set up two or three games in each room.

One fine thing about this program is that once you start it off with a whistle or a gong, all you have to do is blow the whistle or sound the gong at stated intervals, allow time for the players to shift to the next game, and start them off once more. Another good thing is that all the equipment can be homemade, if necessary, and the leader of each game can be responsible for assembling it and running off the games.

OUTLINE FOR A PROGRESSIVE GAME SOCIAL

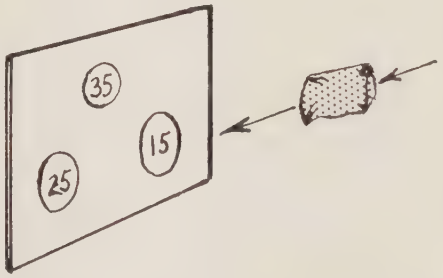
Divide the crowd into groups of from four to nine people. Small groups are preferable to the larger ones; more than ten in a group takes too long for each player to get a turn to play. Besides, those who are not playing at the moment seem to find it hard to stay with their groups and confusion reigns. When the whistle blows, playing ceases and each group "progresses" to the next station *and begins playing immediately.* Continue the program until all groups have played all the games.

Organizing the Groups

As the guests enter the room give each one a card, explaining that he must keep this card throughout the program. Each card bears a letter of the alphabet—A, B, C, etc. Each game is designated on the wall behind it with a large card that bears corresponding letters—A, B, C, etc. All players who receive an A card will go to the A game; all players who accept a B card go to the B game, and so on. That is for the opening of the party, of course; from that point on mark the back of the card as follows: Game A, Score ——; Game B, Score ——; etc. If you think that your players can handle the matter, let them keep their own scores. Instruct them to start playing as soon as they reach their station; keep playing until the whistle sounds; to stop playing then and progress immediately to the next game and to start playing as soon as they arrive there, keeping up the play until the next whistle. Prizes will be awarded for the highest gentleman's score, highest lady's score, and highest team score.

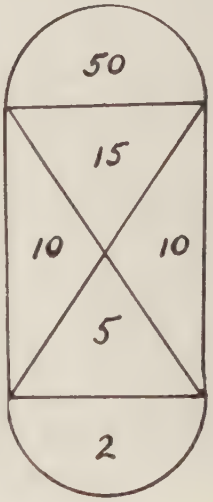
As stated before, the game leaders instruct the group how to play, keep them playing animatedly until the whistle blows, then send that group on and start the next group in play as soon as they arrive. The leader in charge blows the whistle to change games.

THE GAMES



A. Beanbag Board

Take a piece of building board 3 feet square and cut out three holes of different sizes—4-, 6-, and 8-inch diameters. Stand this board against the wall or a chair, so that it has a slant. The players stand about 10 feet away and toss the beanbags into the holes—they hope. The small hole scores 35 points, the next in size 25, and the largest, 15. Each player has three shots for a turn.



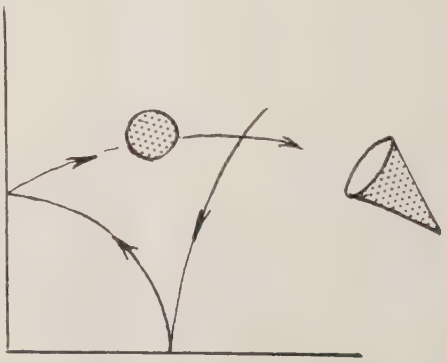
B. Table Shuffleboard

You can play shuffleboard on a table by using checkers and the illustrated diagram. Draw the diagram directly on the table, or on an old tablecloth, or on white cardboard that covers the whole tabletop. Place the checkers at the edge of the table and snap them with the thumb and the first finger of the right hand (unless you are left-handed) sliding them across the table into the scoring area.

The scoring is left until a complete round of turns. Then each person receives the amount indicated by the position of his checker. This is done because one person's checker may displace another's.

C. Funnel Ball

Here is a game that really will test your skill. The player stands 8 feet from a wall. He bounces a rubber ball or a tennis ball so that it rebounds from the wall; then he tries to catch it in a funnel that he holds in his other hand. The catch in the whole thing is that if you are right- or left-handed, the game still tricks you. If you think you will find it easier to hold the funnel in the right hand, then you must bounce



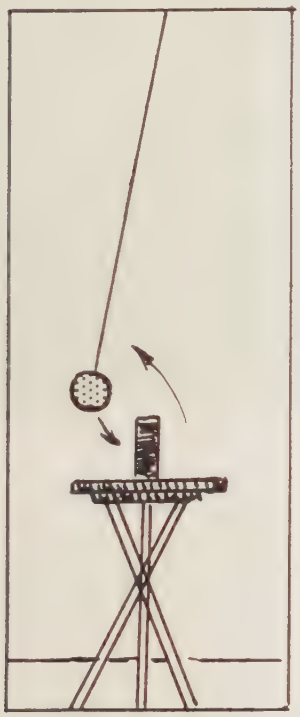
[1] Prepared by the Pennsylvania State College, School of Agriculture and Experiment Station, Division of Agricultural Extension. Used by permission.

the ball with your left; if you think you can bounce the ball more accurately with your right hand, then you must flourish the funnel with your left. Only really two-handed people will find this game easy at the first try.

Each player throws three times and scores 25 points every time he catches the ball in the funnel.

D. Pendulum Ball

Hang a golf ball by a string in a doorway so that it will knock over a block that is set on a small table. You can make the block by sawing off the end



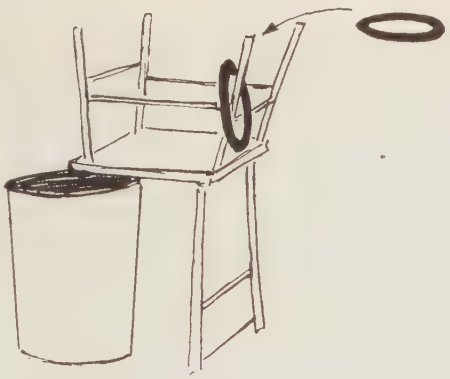
of a broom handle. The player, standing directly in front of the table, so swings the ball that it flies past the block and then on the return hits the object squarely and knocks it over or off the table.

If you can do this you can earn 50 points for each time you succeed. Three tries constitute a turn, but you are finished if you knock the block down when you swing the ball away from you. You not only lose the rest of your turn but you do not score, either.

E. Chair Ring

Set a chair upside down against a wastebasket or some other propping object. Then hand each player three rings—rubber quoits, jar rings, rope rings you have made yourself, or any other type that is available. Each player makes the toss from a position about 10 feet from the chair, and successful attempts score 25 points each. Two tries for each player.

(The rope rings may be made from



heavy rope cut into 25-inch lengths. This allows 2½ inches for splicing.)

F. Baby Bowling

Set up ten common clothespins on the floor, near a wall, arranging them like tenpins. Then from a distance of 10 to 12 feet try to knock them down with china nest eggs. Each contestant has three shots for a turn, and a "strike" (knocking down all ten at once) scores 100—ten points for each pin.

The effectiveness of this game depends on the arrangement of the pins. If they are set too close together, the stunt is too easy; if too far apart, it is too difficult. (You may find it necessary to shave the heads of the clothespins to make them stand up readily.)

G. Target Practice

Remember the fun you used to have with a pea shooter? All you need for this game is a number of blow pipes, plenty of ammunition, and a cardboard target suspended from the ceiling or the electric light. The players stand about 25 feet away from this swinging target and shoot at it. Successful shots count according to the figure in the circle where they land. Maybe it would be better to use "spitballs" for this instead of peas. The spitballs will stick on and be easier to read in the scoring process.

H. Table Steeplechases

Use six empty cardboard safety-match boxes. Cut the bottom out of the drawers and slip each part-way back into its cover. Then arrange these partly open boxes on end in a row down the table. These are hurdles.

Use tiddlywinks for "horses" and try to snap them through the hurdles. Each player selects a tiddlywink of a certain color and a shooter. Players shoot in turn and try to make their horses leap through the openings in the drawers of the matchboxes. Failure to make a hurdle constitutes loss of turn, but success means that a player may try immediately for the second hurdle, and so on. The hurdles must be completed in turn.

For scoring: Count fifty for each hurdle; highest scorer after a number of rounds wins the game.

May Basket

By Wilma Cassel

HOW about serving your May party refreshments in May baskets? You will find them no trouble at all to make. Baskets in a variety of pastel shades will look especially attractive. Try pink, yellow, green, and lavender crepe paper, using pink and yellow for one basket, green and lavender for another, and so on, varying the colors. The directions that follow describe a yellow and green combination.

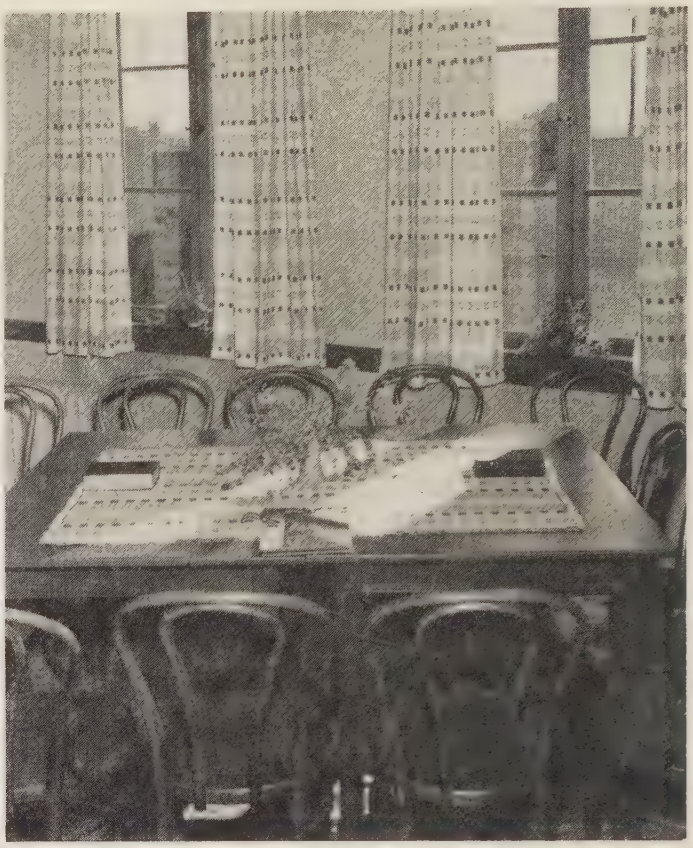
You will need paper plates, napkins, and doilies, crepe paper, and a few feet of stovepipe wire. Three dozen baskets cost only about sixty cents.

Cut the wire into 18-inch lengths and wind a strip of green paper around one length. This paper should be cut across grain, one-half inch wide. Fasten the paper securely to the wire ends with glue and set it aside to dry. This is the handle for your basket. After the paper has set securely, bend the wire ends back upon themselves and poke them up through opposite edges of the plate from the bottom up—about an inch in from the rim. Bend these wire ends back toward the edges of the plate, in order to hold the handle firmly in place.

For the basket itself prepare a strip of green crepe paper 2½ inches wide, cutting across grain. Flute one edge, then gather the straight edge of the strip with a running stitch, as you would a ruffle, and baste this to the plate, about an inch in from the rim. Be sure to use plenty of fullness so the paper plate does not show. After you have done this, prepare a yellow strip of crepe paper in the same way, making a second ruffle closer to the center of the plate. Finally paste a white paper doily in the exact center, thus hiding all the rest of the paper plate.

A bow of yellow, made of a 15-inch strip of paper, 2½ inches wide, should be fastened to the handle slightly off center to the right. It will be easier to attach this folded paper with a narrow band of the same color than it will be to tie the bow in place. Use a green napkin with this basket and if you need dishes, use the fancy paper baking cups.

Your guests will all carry their May baskets home, we know!



Ralph Berry

Classroom Arrangement

BEFORE

NOTE. A sunny classroom with two large windows has lost the value of its location because of the drab, uninteresting furnishings. The seating arrangement is inadequate for the fourteen high school girls who meet here. Such congestion is not conducive to worship nor does it simplify the problem of discipline. A feeling of intimacy between the teacher and her group is lessened by the stiffness of the formal arrangement. Even with the class in session, the room seems bare and cold. Lack of interest mars every lesson period.

AFTER

NOTE. The change in atmosphere that has come about as a result of a few hours' work and the expenditure of a small amount of money. Each member of the class contributed thirty-five cents which purchased the material that they used to make drapes and a table cover. Flower bowls were donated and a guestbook added interest. Adding another table to the one already in the room enabled the class to have an informal atmosphere at their round-table sessions. New attitudes resulted very quickly and attendance soon increased.

Another Game for Your May Party

Won't You Sit Down?

By C. R. Gaylord

To play this game satisfactorily there should be enough players to form a good-sized circle when seated in chairs not too close together.

Just outside the circle place a table and on this table set a box or a man's hat upturned. Each player writes his or her name on a slip of paper and drops it into the hat.

Someone of the group is chosen as IT. The others take seats in the circle of chairs. IT goes to the hat and, without attempting to read the name on any slip, reaches in and draws out one. The name must not be announced. IT then goes within the circle and everybody arises and stands at the side of the chairs. IT runs around inside the circle and suddenly attempts to sit down in the chair of the person whose name he has drawn from the hat—but that person tries to beat him to the chair.

If IT succeeds in seating himself, the losing player must go to the hat, select a name without reading the slips, scan the name, return to the inside of the circle and attempt to win back a chair in the same way as the preceding player.

Should IT fail to gain a chair the first time, he must get another name from the hat and continue to make trips around the circle until he gets a seat or drops from weariness. Be sure to stop the game before the players tire of it, or before you reduce IT to a skeleton.

■

STRAINING breaks the bow, and relaxation relieves the mind.—SYRUS.

Morning Devotion

By Helen Mitchel

These quiet hills, dawn-washed against the sky
Shall be the morning worship of my heart . . . .
Shall lift my spirit, 'til serenely high
It holds inviolate, their counterpart.

These star-remembering hills shall be my prayer,
Outcrowding turbulence to bring release
From useless questions, leaving me aware
Of nothing save new hope, and joy, and peace.

These hills against the dawn shall be my song,
A silent hymn of purest, deepest praise
Of their Creator, and shall make me strong
To meet whatever comes through all my days.

God Speaks to People Today

By BETTINA GILBERT

The topic that follows is the third in a series of three topics that have tried to help boys and girls realize the presence of God. The unit began last month with the discussion of the topic, "God Speaks through Music," and continued through the topic, "God Speaks through Pictures." The boys and girls, by hearing beautiful music and studying great paintings, came to see to a certain extent how God inspires people to present his messages in the most effective way.

Someone has said that God is the author of all great works, not man. This is particularly appropriate for the topic discussed tonight. When we learn to see God's hand in nature, we will search the more eagerly for the lessons that he offers in his universe.

MAY 4

GOD SPEAKS THROUGH NATURE

Scripture: 1 Kings 19: 9-18; Psalm 19: 1-6

The underlying purpose of this meeting is to arouse in the minds of the group a desire to go exploring in the field of nature so that they may more intelligently understand what God has to say to them.

Materials Needed

1. Books: *Discovering God in the Beautiful,* by Nathana L. Clyde.

Seeing Stars and *Marvels of the Universe,* by Lutz and Olcott. (These may be purchased at Woolworth's.)

Fields or Seasons and *Sharp Eyes,* by John Burroughs.

2. Bibles and papers and pencils.

3. Room arrangement. Send some of the group out on a nature hike the day preceding this meeting, asking them to bring back for the room various things that speak to them of God's workmanship—branches with budding twigs and leaves (be careful in clipping such specimens that you do not destroy the bush or tree), violets or Mayflowers (if they are out), rocks of unusual shape and size, etc. If you know an older person whose hobby is nature study, those who go on the hike would enjoy having him along; besides, he can help them to select carefully. See that the materials they bring back are arranged attractively about the room. Every evidence of the awakening life of springtime will add to the effectiveness of the meeting.

If you live in a big city, where a hike is not possible, you still can find some actual materials to bring in and these may be supplemented with pictures taken from *The National Geographic Magazine,* travel magazines, as well as snapshots taken by members of the group when they were away on vacation. One interesting project that could be undertaken by city youngsters is a period of bird observation. One group of city dwellers stationed themselves in a city square and carefully listed the varieties of migrant birds that they saw in a given period. You might work out other novel ideas.

Conducting the Meeting

One leader ought to take complete charge of this meeting, directing each phase of it, although he will need some helpers to present the various sections of the background material given in *'Teens* for May 4, page 142. He will need at least three people to take assignments on the sections, "Rocks," "Trees," and "Skies," and if he can choose persons who have some special interest in these phases of nature study, he probably will secure better results. Talk the meeting over with them and with the members who go out after the nature specimens, so that everyone understands the climax that is to be reached.

The planning of any projects should take place at the close of the meeting, after the worship service that logically follows the story of Elijah.

A Suggested Order of Service

CALL TO WORSHIP. Psalm 19: 1.

THE TOPIC INTRODUCED. The story, "Three Days To See," followed by discussion of things the boys and girls would like to see under the circumstances.

HYMN. "Open My Eyes That I May See."

THE TOPIC PRESENTED AND DISCUSSED.

WORSHIP SERVICE. Theme, "This Is My Father's World."

HYMN. "This Is My Father's World."

SCRIPTURE. Psalm 19: 1-6 (read responsively and meaningfully).

HYMN OF PRAISE. "Joyful, Joyful, We Adore Thee."

PICTURE INTERPRETATION. "When I Consider Thy Heavens," by Taylor, or "The Angelus," by Millet. (If you do not have access to these pictures or their stories, substitute a nature poem here.)

PRAYER HYMN. "Dear Lord and Father of Mankind," or "God Who Touchest Earth with Beauty."

Projects Growing Out of the Meeting

1. A supper hike, followed by some simple star studying. Ask the science teacher in a local school to go along and help you, or perhaps you have someone in your church who is interested in studying the well-known constellations. Plan to close the evening with a real worship experience.

2. A series of hikes and studies throughout the spring and the summer to see the unfolding of life in the outdoors. Ask Scout leaders and public school teachers for guidance in this.

3. Group or individual collections of nature pictures, flowers, birds, animals, and natural beauty spots in your state, throughout the nation, or elsewhere in the world. These could be attractively mounted, classified, and bound together, then circulated among church or community shut-ins.

4. The formation of a nature club. You could have as your aim the preservation of some beauty spots in your vicinity, or sheer appreciation of what is available in your neighborhood. You could become expert in camera work, collection, and classification of various specimens, etc.

5. Beautification of the church grounds or of the church auditorium. Your society could take the responsibility of supplying the flower committee with cut flowers or other decorations for the pulpit and the room.

Appreciating My Home

By MARGARET CHISM FINLAY

Purpose of This Unit

Many families and churches celebrate Mother's Day once a year and for a short season give mothers the recognition that is due them. For this these families and churches are to be congratulated. But mothers deserve a greater recognition even than this. The work that they do in the home is not performed from a desire for glory, but because they love their children and have come to understand and to appreciate the values in family relationships. They raise the needs of the family above their own desires; they see in the home the training ground for Christian citizenship.

This unit, then, seeks to bring boys and girls to the same place of understanding where mothers have arrived.

The three topics named below show how homes change when God is counted in the family relationships—quarrels cease, consideration for others begins, peaceful love reigns. Families who live in such an atmosphere at home desire for the world the same peaceful way of life.

MAY 11

GOD IN MY HOME

Scripture: Deuteronomy 6: 5-9; Matthew 6: 6a

If possible, plan to hold this meeting in your own home or in the home of one of the members. A home with an open fireplace would be especially pleasant; then the group could enjoy the fire during the meeting. This suggestion, of course, needs cool weather to make it successful. If you hold the meeting in a home, be sure to make arrangements several weeks in advance; then your host or hostess can make full preparation.

If you do not think it is desirable to hold the meeting elsewhere than the church, make the meeting-room as "homey" as possible. You can achieve this appearance in most cases merely by altering the arrangement of the chairs and the speaker's table, and by adding some potted plants or cut flowers in vases.

Special Music. Ask someone to sing as a solo, "Home, Sweet Home."

A Suggested Order of Service

In preparation for this topic, do not neglect to read the material that appears in *'Teens*, page 150.

As the meeting opens have the pianist playing softly, "Home, Sweet Home." The leader makes a few remarks introducing the topic, and calls attention to the need for the presence of God in home relationships.

(Use one or several, according to the interests of your group.)

HYMNS:

"Lord of All Being."
"Abide with Me."
"Joyful, Joyful, We Adore Thee."
"Love Divine, All Love Excelling."
"Gracious Spirit, Dwell with Me."

SCRIPTURE. Deuteronomy 6: 5-9; Matthew 6: 6*a*.

PRAYERS. Have a period for short sentence prayers, where the boys and girls will express thanks for the safety and comfort of their homes, gratitude for pleasant family relationships, recognition, and praise to God for his wisdom in providing the home as a background for developing boys and girls. The prayers should also express sympathy for the homeless and a desire to be used in the work of providing better living conditions for the many human beings who exist in situations where God seems to have been forgotten.

THE TOPIC DISCUSSED. This will follow the pattern of report on assignments and discussion on matters that arise out of such reports. For instance, in the section, "Home, Sweet Home," someone will report on passages in Admiral Byrd's diary that describe realistically his terrible experiences in *Alone*. This may raise the question as to what home means to the different boys and girls represented in the group. That will lead into the next report on "Home—Two Thousand Years Ago." A report that would grow out of this could be "Homes Around the World," or "Homes in America." The discussion following this would point up the difference between Christian homes and the dwelling-places of non-Christian families. Use the "Story Illustration" at this point. The climax of the topic comes with the realization that the presence of God in a home changes the entire atmosphere. In connection with this thought, use the picture, "The Light of the World," by Hunt.

CLOSING HYMN. "O Jesus, Thou Art Standing."

Possible Projects

A survey of living conditions in your own community, to discover whether or not the town of the future is based on good Christian homes. Plans to decide what the junior high group can do to improve the situation.

An exhibit to display home-making accomplishments—skill in sewing, cooking, carpentry, entertaining, etc. A variation of this would be a musical tea, or similar occasion where the group could reveal its ability to entertain with music and pleasant conversation, plus skill in preparing and serving light refreshment. If your town has a number of youth groups, such as Scouts, 4-H Clubs, and the like, you might make this almost a community enterprise—planning the whole project co-operatively.

Making out a "Home Code." The whole group might share in a special meeting where they will list the steps that boys and girls might take to make their individual homes happier places. Be sure that this project does not stop with the making of the code. Check on it from time to time to see how you are succeeding.

Special celebration of "Mother's Day," or "Family Day." Plan a special service for your society, where you will worship together with your parents and discuss a topic in which all will be interested.

The care with which you plan the meeting may indicate to parents how much you appreciate your home.

MAY 18

MY HOURS AT HOME

Scripture: Deuteronomy 5: 16; Romans 12: 3-5, 9-11

The material that appears in *'Teens*, page 158, must be read before the suggestions offered here; otherwise these "Helps" will not be very helpful. When you have completed the reading of that material you can use it as the background for your discussion of the evening.

About a week before the meeting, ask a number of the members of your group to keep a careful time sheet each day on which they will record what they are doing each hour. For a sample, see the time schedule in *'Teens*, under the subheading, "Dividing the Time." When this particular part of the topic comes up for discussion, these additional schedules will help the group to see how they are using the days.

Ask others to record what they do when they are alone, or what they do with the family during leisure hours. This will indicate something of the interests and needs of your families represented. For instance, some may report that families spend a good deal of time playing games together, or singing around the piano, or listening while one person reads. Some may have regular periods for family devotions, or others may find that they have neglected this phase of family life entirely. When the sections on "Finding My Place" and "Growing—for What?" are discussed, the boys and girls may raise the question in their own minds, "Are we, as individuals, or as family groups, spending our time in the best way possible?"

Questions for Discussion

What part should regular and formal religious services play in the family program? Is it better for the family to make provision for daily worship or should the occasions when the family worships together be left to the time when the groups feel particularly solemn or thankful.

What can you do about peace in the family when some brothers and sisters are so unlike in temperament that they find little interest in what the others are doing? Could religion do anything in this case?

When we entertain at home, what right do we have to expect help from the other members of the family?

Some of us, now that we are in adolescence, are no longer required to attend church in the family group. How should we react to such grown-up treatment on the part of understanding parents? How about other periods in the family life? If you live in a family

that prefers to carry on as a group, how should you react to plans for family activities?

For what are you preparing when you spend these years with your family? If you are argumentative and lazy now at home, will that affect you in later life? Will it affect your future home, your later civic life, your nation, the program of the Christian church?

A Suggested Order of Service

HYMNS:
"I Live for Those Who Love Me."
"Blest Be the Tie That Binds."
"More Like Jesus Would I Be."
"Saviour, Teach Me Day by Day."

SPECIAL MUSIC. "I Would Be True," harmonized by two or four members of the group.

SCRIPTURE. Deuteronomy 5: 16; Romans 12: 3-5, 9-11.

THE TOPIC DISCUSSED. Use the material presented in *'Teens*, and present reports on such assignments as, "What I Do When I'm Alone," "What Our Family Does in Our Leisure Time," "Nature, Music, Art, Reading, Hobbies vs. Movies, and Other Commercial Amusements," "What Daily Private and Family Devotions by Christians Can Do for Our Christian Program and National Life."

SCRIPTURE. Matthew 7: 24-27.

PRAYERS. In advance of this meeting, ask three members of the group to be ready to offer prayer at this moment. Ask them to list for themselves the things at home for which they are most thankful and the needs that they see in their own family life and to organize their prayers accordingly. Remind them that this is not a request for them to reveal anything of a private nature, but merely an attempt to make the prayer period of significance to all.

CLOSING HYMN. "That Cause Can Neither Be Lost nor Stayed."

MAY 25

PEACE BEGINS AT HOME

Scripture: Romans 12: 14-21

The material in *'Teens* for May 25, page 166, no doubt will stimulate plenty of discussion. This material, at the very least, should be presented to the group. In advance of the meeting assign responsibility for the different sections to various members of the group, preferably according to their interests. Each of these members should study the entire topic and any additional material related to the section for which he is responsible.

Outline for the Session

OPENING HYMN. "We've a Story To Tell to the Nations."

SCRIPTURE READING. Matthew 5: 38-48.

PRESENTATION AND DISCUSSION OF TOPIC.

HYMN. "O Brother Man, Fold to Thy Heart."

SENTENCE PRAYERS.

HYMN. "O Christ, the Way, the Truth, the Life."

Some Things To Do

1. Ask some member of the group, perhaps the one who will present the information in the section, "This Was Hard To Believe," to report on other great truths that were laughed at when they were first discovered. Remember the troubles Columbus had? Pasteur, Lister, etc.?

2. Suggests to some willing member of the group that he look up the story of Jean Valjean, the hero of Victor Hugo's *Les Miserables*. Perhaps the pastor or the literature teacher at school will help find this passage in the book. Jean Valjean had been sent to jail for stealing bread to feed his hungry family. The experience made him bitter, so that he determined to live a life of crime. As soon as he escaped from prison, he committed his first crime by robbing a churchman who had befriended him. The churchman caught him in the act, but instead of turning Jean over to the police, let him go free. Find out what this experience did to Jean Valjean and how it applies to the present topic.

3. Ask someone to collect newspaper clippings during the week preceding the meeting, hunting particularly for tragic news stories dealing with human relationships in family, community, national, or international life. The group as a whole should consider these stories and try to decide whether or not the happenings described could have been avoided if the people concerned had believed and practiced Paul's teachings?

For Discussion

1. Considering each suggestion in Romans 12: 14-21, the members of the group should state, at the beginning of the discussion, the ones they would be willing to accept. At the end of the discussion find out how many members of the group would be willing to try to live according to Paul's teachings at home? How many will agree to try practicing them in school? How many will try to use these teachings whenever they think about community and world affairs?

2. Thinking of all the people they know, members of the group should try to recall how many seem to live according to Paul's advice. Can it be possible that even some Christians have failed to understand his truths?

3. Do you think it is more important to understand that the earth revolves about the sun and also revolves on its axis or to understand how to live happily with the other people in the world? Why?

4. Why is God so much better qualified to mete out justice than man? Can God see farther into a situation than any human? When men seek vengeance, are they usually just? Or may they be too excited by hatred and prejudices to see clearly? Can you think of any example? Is God more merciful than any human being? Recall the experience of Jonah.

5. Do you know of any cases where Paul's teachings have failed to work? Do you know why they failed?

6. Do you know of any cases where Paul's teachings were practiced and did work? Some cases are related in Muriel Lester's book, *Dare You Face Facts?*[1] page 61 forward.

[1] Published by Harper Brothers, 1940.

TOPICS TO COME

The first four topics in June take into consideration the fact that boys and girls have much more time to themselves than they have in the winter and spring months when school takes up their attention. How will they spend these leisure hours—in reading, listening to the radio, going to the movies? What other ways are open to young people who want to have all the fun that their age demands but who also have a desire to improve physically and spiritually at the same time. The unit, "Leisure-Time Opportunities," gives some real help to young people in selecting their leisure-time interests.

Growing out of this unit, yet actually a separate study, is the discussion on "The Bible and Christian Citizenship," that begins with the last Sunday in June. The list of topics follows:

June 1—The Long Summer Days. Psalm 121.

June 8—Meet the World—on the Radio. Proverbs 8: 1-11; Philippians 4: 8.

June 15—Meet the World—on the Screen. Psalms 32: 8-9; Philippians 4: 8.

June 22—Meet the World—in Print. 1 Timothy 4: 13; Luke 1: 1-4; Philippians 4: 8.

June 29—Behind the Headlines. 2 Timothy 3: 14-17; Acts 8: 26-31.

TOPIC CHANGES

Beginning with the July 6th issue, all material for use in the weekly meeting of a junior high society will appear on two pages of *'Teens*. In addition to a development of the subject, extensive leaders' helps will be offered—and a possible outline of the meeting.

A Significant Trend in Adult Work

Advantages of the Combined Class

By L. EARL JACKSON[1]

ONE good reason for making a change in the almost universal practice of having separate classes for men and for women is that almost any change will provide opportunity to get the adult groups out of ruts. Organizational changes alone won't turn the trick, but carefully planned improvement will be more effective if injected into a fluid and changing situation.

Monotony in teaching, in organization, even in service activity, results in slow death for any adult group. It pays to keep alive the disposition to adventure and experiment. If adults are as capable of learning as children and young people, as Thorndike has conclusively demonstrated, they likewise are capable of change.

Numbers Necessary to Enthusiasm

Another excellent reason for mixed classes is that in the great majority of churches the separate classes for men and women are small. They inspire neither the members, the officers, nor the teacher. Few classes of ten or fifteen adults challenge the teacher to do thorough work over an extended period. A combined class, with an average attendance of twenty or thirty, will command the best adult teaching the church can provide. Numbers usually are necessary to the development of class loyalty and enthusiasm. A class of thirty or more has far greater advertising appeal, for either inactive or prospective members, than a half dozen classes of fifteen each.

The larger the class, so long as it is not too large to use some form of well-planned discussion, the wider will be the range of interests represented, and the greater the variety and richness of the members' participation. In most small classes "everyone knows what everyone else is going to say," and a dominant personality can more readily influence the discussion toward his own viewpoint. In larger classes, pupils can be encouraged to accept special assignments, and to take pride in presenting their findings, instead of "depending on their general knowledge"—a procedure once aptly described as "a pooling of ignorance"!

[1] Rev. L. Earl Jackson is pastor of the Winter Hill Baptist Church, Somerville, Mass.

■

Separate classes for men and for women? Is the present practice wise? Are there distinct advantages in a combined class? These are important questions. The editors of BAPTIST LEADER *would like to know what your experience has been. Additional discussion of this subject will appear in an early issue.*

■

A Sharing of Views

Both men and women need to be enriched by the viewpoints and experiences of the opposite sex. Women's classes commonly are concerned with the personal and family aspects of religion and morals; men's classes take greater interest in the business and public aspects of life. Rarely in community organizations, and even in church organizations, is there opportunity for a free interchange of opinion between men and women. Men need women's more humane, educational, and idealistic emphasis; women need men's concern for community, national and world affairs. (Most men, however, have little knowledge of the missionary enterprise. This is a notable example of male insularity.)

If the classwork were to be limited strictly to purely historical Bible study, this point would not be so important. But even in the classes that are using the uniform Bible lessons, present-day applications of the lesson occupy a major part of the class period; while in the increasing number of classes that use the life-centered elective courses, the value of the discussion of religious and moral issues in everyday life is increased many fold in mixed classes.

Experience has shown the practicability and interest of such mixed groups. A considerable number of church schools have had mixed adult classes for years, and these classes have achieved a large measure of success and growth. It also is rather remarkable that when additional educational features have been added to the traditional church program, it nearly always has been taken for granted that both men and women would be expected to share therein. Sunday evening clubs, universities of life, schools of missions, leadership training schools, church night classes, workers' and officers' conferences, young married people's clubs, young adult fellowships—nearly all are coeducational!

The Most Normal Arrangement

The mixed class comes nearer to the normal situation found in family life. Since learning to live the Christian life is chiefly a social experience, the class should constitute as nearly as possible a normal social group.

The public school has long taken for granted the wisdom of keeping boys and girls together throughout their school career. Not only was that true when the emphasis was placed upon the mastery of information, but also it is even more true now when great emphasis is being placed upon group projects, personality development, solution of current problems, and character education. The advantages of mixed and larger groups in the children's and youth divisions of the church school are now well established. Young people's societies nearly always are mixed groups. The church school classes afford opportunity for more active participation than do the stated services of worship. For men and women to be kept in separate classes and prevented from sharing these religious experiences together is an unnatural separation. It tends to a divorcing of their interests and activities, and hinders the unity and effectiveness of the church.

Separate afternoon meetings of the women's organization are, of course, desirable, but separate meetings of men's and women's classes, held simultaneously, are merely traditional. They fail to justify the separation by pursuing valuable objectives which are in any true sense peculiar to men or women. There really is no special interest of either group that could not be served as readily in a mixed class, if arrangements were made for monthly or occasional weekday meetings for the men and for the women.

As one contemplates the separation of men and women in the Sunday class meetings and in the monthly social and business meetings, one wonders whether it may not be a major cause of the lack of men in the church, or the traditional

weakness of men's classes and brotherhoods, and of the frequent lack of family unity in the church. If husbands and wives could attend together the class and social meetings, if young couples could be introduced to the mixed group, if the unmarried adults could bring their friends and sweethearts into a group where both "felt at home"—not once a year, but regularly—much would be done to interest young adults and to keep men in the church. Lodges, service clubs, and vocational organizations tend to divide the family interests. The church should lead the way in *uniting* the family on the highest level. The care of small children during evening meetings attended by both parents can be arranged as readily in the interest of church events as is commonly done in the interest of events of a social nature.

The Young Adult Group

An argument of special importance in favor of the combined class is the greater relative significance of age and interest groupings over sex grouping. It rarely is feasible to include men of twenty-five in the same class with men of sixty-five. When an older group influences class discussion and activity, the younger men often drop out.

Young adults often are more eager, hopeful, and adventurous, whereas adults in the upper age range are more concerned to seek comfort and security from their religious experience. The young adults, from about twenty-four to thirty-six years of age, in the average church is the most neglected group of all. Seldom do more than a small fraction of the young adults in the church constituency participate in its activities. It is far more important, and far easier, to develop a mixed class of young adults than to enlist them in the existing men's and women's classes.

A group of this sort, too, is far more likely to respond to the appeal of the new and very profitable elective studies, and of the service projects growing out of them, than is the typical men's or women's class, long accustomed to the use of uniform lessons. For these young adults, life is still vigorous and mostly ahead of them; its problems challenge their keenest application. In a vigorous young adult group, with unabated physical and mental alertness, often lies greater potential power for renewing the church's life, and developing its world mission, than is likely to occur in any other age group.

The value of keeping all young adults united in one class group, even in large church schools, should take precedence over any tendency to divide the group into parents, young married people, young business women, etc. The special interests of these latter groups can be cared for in occasional weekday gatherings, since the common interests of the group are the more numerous and require the weekly class session for their cultivation.

Church Consciousness Needed

It seems likely, furthermore, that mixed classes, whether of adults or of young adults, will best assist the much needed development of church consciousness. The widespread demand for various measures of unification among church groups is witness to the felt need of directing the primary loyalty to the church rather than to its affiliated groups. The smaller groups serve a genuine need, but education generally, and Christian education in particular, is a process of developing loyalty to the higher and more inclusive movements and institutions—the church, the community, the America of our dreams, the brotherhood of man, the world Christian community. In these times when Christians struggle against pagan forces at home and abroad, the local church occupies a key position in spreading the Christian spirit. The church needs all the enthusiastic loyalty it can command, if it is to weld its own diverse elements into a spiritual unity and to make its witness and service effective among men.

The Teacher Problem

The teacher problem usually is simpler in a mixed adult class. Fewer teachers are needed when classes are combined. Most teachers who teach well a class of fifteen can teach well a class of forty. In either case, one needs skill in handling discussion, in variety of treatment, in ability to lead service projects, in a dependable knowledge of the Bible as a whole, and some understanding of human nature and of world problems.

In the larger class, however, one can use to advantage an associate teacher, a recreational leader, an attendance promoter, a counselor for church and community projects. Thus, the learning process can be both varied and unified, and made to include not only the "lesson study," but also the whole range of class activity.

Emphasis on the Main Business

With so challenging a program, the class would soon discover the need of dispensing with much inane and time-wasting business (uninteresting reports and needless announcements), as well as with routine class devotions which ineffectively duplicate the well-planned morning worship service of the church. By dispensing with class or department singing, the adults not only would secure "more time for the lesson," but inspire gratitude among the workers with children and youth for lessening somewhat the familiar discordant clash of melodies in buildings where sound separation is lacking. Indeed, an adult department assembly is superfluous, since the public worship sufficiently cares for the worship needs of adults, and since the promotion features can be equally well provided for in the adult class or through the church bulletin.

Room limitations likewise may be a factor in encouraging a combination of classes. It is better to have a separate classroom well filled than to oblige a class to compete with other classes in a large room, or to meet in disheartening loneliness in a room far too large for the group.

Other Things Being Equal

All of these reasons for mixed classes are valid—other things being equal. Local conditions must always determine the application of ideals that in general are desirable. If a mixed class would be obliged to use one of the present teachers who is inefficient, or too dominant, or unable to lead discussion fruitfully, or who is unacceptable to members of the other group, it is better not to attempt a merger for the time being. Wait until some wholly new and better leader can be enlisted and prepared. If the one group prefers uniform lessons and the other group is willing to try a good elective course, it is better to encourage the pioneering group to do the more advanced work.

Most of these deterrents, however, are only temporary in character and need not long delay the application of the policy here outlined. In any event, a pioneering merger of any sort, even though eminently desirable, needs to be approached with tact and deliberation. Democratically adopted and properly prepared for, it may in itself become an educational experience of front-rank importance.

International Sunday School Lessons

Theme for the Quarter: Christianity Reaches Out: Studies in the Acts, the Epistles, and the Revelation

(First Half of a Six Months' Course)

Aim: Through a study of the Acts, the Epistles, and the Revelation, to learn the history of the early church and the secret of its power in order the better to co-operate with God in building an effective church today

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1939, by the International Council of Religious Education and are used by permission.

LESSON 5—MAY 4

The Church Enlarging Its Fellowship

Acts 8

Acts 8: 1-8, 14-17, 25

1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house and haling men and women committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

KEY VERSE: *Therefore, they that were scattered abroad went every where preaching the word.—Acts 8: 4*

TO BE READ EACH DAY

Apr. 28. M. The Church Enlarging Its Fellowship. Acts 8: 1-8
Apr. 29. T. Philip and the Ethiopian. Acts 8: 26-40
Apr. 30. W. Foreigners Converted. Isaiah 19: 18-25
May 1. T. Gentiles Become Fellow-Citizens. Ephesians 2: 11-22
May 2. F. Jonah's Widened Horizon. Jonah 3: 1-4
May 3. S. Nineveh's Prompt Repentance. Jonah 3: 5-10
May 4. S. Gentiles Follow the Gleam. Isaiah 60: 1-9

SCRIPTURE SAYS—

By W. W. Adams

The enlarging fellowship to be studied in today's lesson is only one important link in a long chain of events. Jesus came unto his own (John 1: 11)—the chosen race. He confined his efforts almost exclusively to the Jewish people. He ministered to the daughter of the Syro-Phoenician woman (Matt. 15: 21-28), and he accomplished a successful ministry of three days among the Samaritans of Sychar (John 4: 5-43), but these ministries, at most, were incidental to his main program. Furthermore, he directed the apostles to confine their early endeavors to Israel (Matt. 10: 6). Before his crucifixion he declared that the revelation of much of his truth was of necessity deferred to a later time (John 16: 12 ff.).

On the eve of the ascension, Jesus opened to his disciples the full vision of the field of their future labors: Ye shall be my witnesses in Jerusalem, in Judea-Samaria, and to the ends of the earth (Acts 1: 8). Note that they were to begin in Jerusalem. He did not tell them in advance how long they were to remain in Jerusalem, nor what the sign would be that the time had come to move out into Judea-Samaria. The disciples, being Jews, can be defended for their intense desire to win their comrades to Christ. Moreover, their efforts in Jerusalem were highly successful. We see this fact again in Acts 2: 41, 47; 4: 4; 5: 14; 6: 7. How should these leaders know when the hour had arrived to leave so rich a harvest and go to less promising fields?

I. Occasioned by Persecution (vss. 1-3)

Hostility to Christ and to his cause was no new experience. The Jews had fought Christ from almost the beginning of his public ministry, and finally they had effected his death. Jesus had warned his disciples to be prepared for persecution (Matt. 5: 10-12; 10: 16 ff.). The disciples soon learned that their Master was right; for persecution fell to their lot shortly after Pentecost. Peter and John were thrust into jail (Acts 4: 3) and threatened (4: 21), as were all the apostles a little later (Acts 5: 18, 40).

But it remained for Stephen to become the first (known) Christian martyr and the occasion for a determined effort to destroy Christianity. This layman (deacon) was filled with faith, grace, and the power of the Spirit (Acts 6: 5, 8). His ministry, marked by signs and unassailable wisdom (Acts 6: 8, 10), was probably confined to Hellenists (Jews with Greek culture) and proselytes to the Jewish faith (Acts 6: 9). Stephen had caught his Master's vision, revealed to the woman of Sychar, to the effect that acceptable worship no longer depended on one's physical location (Jerusalem or Samaria), but solely on one's spirit and truth (John 4: 20-24). Pressing this truth home brought Stephen face to face with the charge of blasphemy against God, Moses, and the Temple (Acts 6: 11-14). Stephen did not defend himself directly; he only defended his message. He once again pressed the charge that when God was ready to go forward in his program of redemption, the Jews, true to their history, had stubbornly resisted. "Ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7: 51).

This was too much for the Jews. When these same people had been unable to face Jesus' spirit and message, they had put him on the cross. When later they had been unable to answer Stephen's wisdom, they had created false charges and had dragged him into court (Acts 6: 10 ff.). Now they answered with stones his unimpeachable proof that they still were resisting God. In a mob spirit and contrary to law, they dragged Stephen from the council room and beyond the city walls, and there they stoned him to death.

Young Saul, probably a member of the Sanhedrin, stood guard over the garments of his comrades, as they stoned Stephen (Acts 7: 58). "And Saul was consenting to (taking pleasure in, agreeing with) his death." Not that he was a bloodthirsty man; it was only that he had a deep conviction that this new religion must be checked before it spread further.

And there arose in that day a great persecution against the church in Jerusalem. No sooner was the mob through with Stephen than they began to hunt out other believers. Hitherto the chief opposition to the Christians had come from the Sadducees (Acts 4: 1-4; 5: 17 ff.). Now the Sadducees had the help of the Pharisees also. The masses of the Jews had been friendly toward the believers (Acts 2: 47; 3: 11; 5: 13-16, 26; 6: 7), as earlier they had been friendly toward Jesus. But as with Jesus, the crowds again were fickle. No help came from them as this persecution spread to all believers.

For the time being all assemblies of Christians in Jerusalem were discontinued. The believers were scattered abroad, "sown among" the villages of Judea-Samaria. Only the apostles remained in Jerusalem. We cannot be sure why the apostles did not flee. Were they more courageous than others? Were they more tactful in preaching, less antagonistic to the Hebrews than were the Hellenists, such as Stephen? Stephen, however, was not without friends. "Devout men," perhaps both believers and devout Jews interested in the Christian message, buried Stephen amid great lamentation and sorrow.

Meanwhile young Saul was aflame with the fire of persecution. He made havoc of the church; he continued to injure, dishonor, devastate believers—treating them like a wild beast seizing its prey. Entering people's homes, he dragged women as well as men before the magistrates, and then thrust them into jail. It was a dark hour for the church.

II. Extended through Preaching (vss. 4-8)

Jesus had commanded the disciples to be his witnesses in Judea-Samaria (Acts 1: 8). Now, sensing from the severe persecution in Jerusalem that the hour had come to enter upon the second phase of their work, the disciples went into the villages of Judea-Samaria. They were scattered (this is passive voice); the believers had no choice. Beyond this, they did have choice. They chose to *go through* the villages, *preaching the word.* They proclaimed the word of life, the gospel of redemption in Christ.

This extensive preaching mission is illustrated in the work of Philip, another one of the seven (deacons). He came to be known as the evangelist (Acts 6: 5; 21: 8). Philip went north from Jerusalem to a city of Samaria. We do not know the name of this city. Sychar would be as good a guess as any. It was here that Christ had paved the way for a larger ministry (John, chap. 4). At any rate, the Samaritans were looking for the Messiah (John 4: 25). This Messiah, Philip now heralded to the Samaritans as having come.

The people recognized that Philip's message was indeed good tidings. "With one accord (they) gave heed." Philip appealed throught the *ears* and *eyes* of men. They heard his message and they saw the signs that he kept doing. Philip undergirded and reinforced his message with many miracles of gracious healing. Men's spirits and bodies were healed. Thus Philip rendered a full-rounded ministry, even as Jesus had done. Note that many received newness of life.

With such a ministry there would, of course, result "great joy in that city." Salvation had come to the total personality. Philip had found more openmindedness and a greater response in Samaria than back in Jerusalem.

III. Sealed by the Spirit (vss. 14-17)

The people of Samaria received the word of God. They were genuinely quickened in heart, "born again." They had borne testimony to their experience in baptism (vs. 12). But forgiveness of sins, a change of heart, was not all that Jesus had promised to his disciples. He had promised his own special group of disciples, already quickened in heart, a special endowment of the Holy Spirit (Acts 1: 8). This is comparable to the special gift of the Spirit upon Jesus at his baptism, fitting him for his special ministry. This came with supernatural manifestations first upon Jesus (Matt. 3: 13-17), then upon the church in Jerusalem (Acts 2: 1-4). In Acts 2: 38 Peter promised "the gift of the Spirit" to those who would repent, experience remission of sins, and be baptized. This special gift would fit them for prophesying, witnessing for Christ. This is far more than regeneration. Now see this same experience, including supernatural manifestations, come to these Samaritans, then to the household and friends of Cornelius (Acts 10: 44-48; 11: 15), and later to the disciples at Ephesus (Acts 19: 6).

The apostles at Jerusalem heard the report that the people of Samaria had received the word, had been quickened in heart, and had been baptized in the name of Jesus. They sent Peter and John to Samaria; the two disciples who had heard Jesus speak of "catching men" (Luke 5: 10), and who had done so together in Jerusalem (Acts 3: 1 ff.). John no longer wishes to consume the Samaritans with fire from heaven (Luke 9: 54).

Once in Samaria they did two things: they placed their hands upon the disciples and prayed for them that they might receive the Spirit. And the Spirit came upon them. This baptism of the Spirit sealed the enlarged fellowship.

LESSON APPLIED

By Howard K. Williams

Purpose. To show how the early church enlarged its fellowship, with a new view to enlisting the members of your class in active church service.

Preparation. A careful study of Acts, chapter 8; a look around you at the need of the church and at the number of church members who are doing little or nothing toward meeting that need; and a glance at some present-day churches which really are busily at work.

The Enlarging Church

You have heard the story of the old deacon who at an association meeting read the report of his church. "During the year," he said, "nobody died, nobody left our church, nobody joined. Thank God we are holding our own." Is your church like that?

Does a child hold his own when he adds nothing to his physical growth and nothing to his mental growth? "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2: 52). So must the church increase if it is to live and to meet the needs of the growing world. While population in the United States has increased 35 per cent, the churches of the Northern Baptist Convention have scarcely maintained their 1915 level of membership. The church in New Testament times grew in numbers and influence, until by the year A.D. 325 it had become the state religion of the Roman Empire. So great was the power of those early Christians!

It would be revealing to find out how many joined *your* church since last May. Then reckon how many members it took to win one to your church in a year. The answer probably will not be very flattering to your efficiency for Christ. What

are you doing to make your church grow?

Saul Was Consenting

"Happy is he that condemneth not himself in that thing which he alloweth," says Paul in Rom. 14: 22. Was he thinking of the day he stood watching the people stone Stephen? Or the time when, "yet breathing out threatenings and slaughter," he set forth to make havoc of the Christians of Damascus?

"Good people do it," said a very fine young person the other day. "Why don't you preach on that topic, 'Good people do it'?" We had been talking about the church members who, though they see the cause suffer, do not raise a hand to help. They don't throw stones at Stephen, but neither do they raise a hand to defend him. How many of us consent to the evil by standing by and watching, and doing nothing to stop it?

They Were Scattered

We read the words, but we do not realize what they mean, any more than we realize what it means when we read about bombs destroying the homes of people. I have a letter here, received recently from a preacher friend in the Midlands of England, in which he tells me his home was bombed, and that other homes in his neighborhood were blown to bits. Now he has moved what was left of his library into his church. I read it, but I really cannot comprehend it. Suppose this had happened to me! Those early Christians were people like ourselves, and because they bore testimony to Christ they were scattered and separated from their friends. Suppose this happened to those in my church; what would I do? Many of us, I fear, would say: "Oh, what's the use! I can live a silent Christian life!" But we know what *they* did, "Therefore they that were scattered abroad went every where preaching the word" (vs. 4.) No wonder the church grew! It was composed of sacrificial, courageous followers of Christ.

Many of us, sad to say, allow even so slight a persecution as criticism or lack of appreciation to stop us. A devoted Christian cannot be stopped. He feels that he must tell of Jesus. Paul later found that out and exclaimed, "The love of Christ constraineth us," i.e., forces us, compels us.

Devout Men Carried Stephen to His Burial

I have recently witnessed the death of a loved one. It was beautiful and triumphant and quiet. I could not but think of those words of Tennyson:

"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home."

Much as I miss her, I feel the triumph of her going. Quietly and simply as she had lived, she went home. Such a death makes death beautiful, and becomes a witness to the great power of Christ over death.

Someone has said that we ought so to live that at our funeral our minister can tell the truth about us. Sometimes the truth about some church members would better not be spoken at the funeral service. But when a person lives and dies like Stephen, he becomes a witness worth while for Christ.

Then Philip

Note how important individuals are in the advance of Christianity. You could write the story of the Old Testament around certain names: Adam, Cain, Noah, Abraham, Moses, Elijah, etc. You cannot tell of the progress of the early church without mention of Andrew, Peter, Philip, and Paul. Totalitarianism makes the state everything and the individual nothing. Even the family is broken into and destroyed. Youth is taught that as individuals they are nothing. Jesus taught the opposite—the value and importance of the individual. When God wants some great work done he calls an individual: Mary Reed, Florence Nightingale, Adoniram Judson, David Livingstone, etc.

So it was in the early church: "Then Philip went down to the city of Samaria, and preached Christ unto them." Because Philip went right on in the face of persecution, people believed and were added to the church. Thus the church grew. That is the only way, remember, even now to enlarge the church. Henry C. Trumbull once said, "If my chance of heaven depended on winning a thousand souls for Christ, I would not seek to preach to the crowds. I would speak to people one by one." When you do your part, the church will increase in membership and influence. So long as any member depends on someone else to build up the church, the church is doomed to less than its best. Every member must be a witness.

Believe and Be Baptized!

Joining the church in those days meant more than shaking hands with the preacher. Before they joined they listened to earnest preaching and teaching and were convinced. Baptism was not a magical rite by which they became a child of the spiritual kingdom. It was an open confession of belief in Christ, the risen Lord, as their personal Saviour. It was a public testimony to Christ—a testimony for which many of them paid the "last full measure of devotion." There was then no talk of "convenience"; no saying that "the spirit is the essential thing, therefore I will omit the form." It was their desire to keep the spirit of the ordinance that led them to keep the form, even though the doing of it might mean their death.

Note the order in verse 12, "they believed . . . . they were baptized, both men and women." Verse 13 has, "Simon himself believed also, and when he was baptized . . . ." Note that it was only *after* they had believed that they were baptized. This rules out the baptism of infants, too young to understand what is happening to them.

Read carefully verses 38-39. "They went down both into the water, both Philip and the eunich, and he baptized him. And when they were come up out of the water . . . ." The language of these verses leaves no doubt as to the method, and there is other proof in abundance. Has the church the right to change the form? Is there mention in the New Testament of any form other than immersion? If not, can anything other than that form be properly and honestly called Christian baptism? What other denominations practice immersion? Why is the form important?

Obedience Necessary To Enlarge the Church

Philip was having a wonderful revival in Samaria. There seemed to be every reason for staying there, but clearly he heard the command of the Spirit telling him to go to a desert place. Why go to a desert place? That seemed foolish. What a happy thing it was that Philip obeyed! Note what is said. The angel spake to Philip, "Arise, and go" (vs. 26). "And he arose and went" (vs. 27). "Go near, and join" (vs 29). "And Philip ran thither to him" (vs. 30). No wonder things happened! Things always happen when God's commands are strictly obeyed. A real revival awaits any church, anywhere, when the members obey the Spirit.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Who's Who

Five names stand out in today's lesson: Saul, Stephen, Philip, Peter, John. How much does your class know about these men? Write their names where all can see and after them jot down whatever information the class can give. For a better acquaintance with:

1. Saul (Paul), see: Acts 7: 58; 9: 4; 9: 22; 13: 6-12; 19: 11, and many other passages in Acts.
2. Stephen, see: Acts 6: 5; 6: 8—8: 2.

3. Philip, see: Acts 6: 5; 8: 26-40.

4. Peter, see: Matt. 14: 25-31; 16: 13-19; 17: 1-8; Mark 8: 31-35; John 18: 15-27; Acts 1: 15-16; 4: 8, 13; 12: 1-11.

5. John, see: Matt. 4: 21-22; Luke 22: 7-13; Acts 3: 1-11; 4: 13; 8: 14; Rev. 1: 1-4; 21: 2.

The Martyrdom of Stephen

Picture the stoning of Stephen. For the early rule about stoning see Deuteronomy 17: 2-7. The Talmud tells us that the condemned man was given an opiate to drink in order to deaden the pain and shock of a violent death. Compare this with Mark 15: 36. It is interesting to know that at the time of Jesus' crucifixion a group of women made it a practice to prepare the merciful pain-deadening drink. For Paul's comment on Stephen's death see Acts 22: 20.

Discuss the result of Stephen's martyrdom.

What does this statement mean: "The blood of martyrs has been the seed of the church"?

Sharing Christ with Others

1. *Activities of the early Christians.* From Acts 8: 4-8, 14-17 have the class study the sharing done by Philip, Peter, and John. Have them tell what they remember of Paul's activities after his conversion. Point out on a map the different places—Corinth, Ephesus, Rome, Athens—where Paul told others of Jesus.

2. *Activities of the First American Baptists.* To follow the spread of Christianity through the sharing of Christ by individual witnessing would be impossible in the shortness of a class period. Dr. Kenneth Latourette takes three large volumes to discuss *The Rise and Expansion of Christianity.* We can touch only the high spots of a small section of this rise and expansion. So let us concentrate on the part that early Baptist missionaries played in spreading the good news of the gospel. In *Follow On,* a brief story of the Baptists, published by the Council on Finance and Promotion, you will find the story of Baptists in America. It begins with the whipping of Obadiah Holmes in 1651—whipped because he attended a private meeting at Lynn upon the Lord's Day—and follows on through the Baptist expansion in America and the beginnings and growth of Baptist missions, home and foreign, to a summary of the activities and the agencies at work today.

This year the Baptist women all over the world are celebrating the 70th anniversary of the founding of the Woman's American Baptist Foreign Mission Society. Your local women's missionary society should have some interesting data on the way our Baptist churches have enlarged their fellowship, both at home and abroad. Assign to several pupils the responsibility of bringing some of this information to the class. Again use a map to locate the places mentioned.

3. *Activities of Missionaries Today.* Bring up to date the story of the enlargement of your own church. If your church has a missionary in some foreign field or in some home mission, ask someone to report on the work of that missionary. Be sure to have a report, too, on the way Japanese aggression in China is deepening Christianity in that country. Letters from native Christians in China tell of the revitalization of Christianity that has come through the unselfish services of the Christian missionaries who have stayed by in this time of persecution.

Our Share in Enlarging the Fellowship of the Church

Save the last part of the class period for a personal application of the lesson. Every Christian, no matter who or where he is, should have a part in spreading the "good news." Draw out from the class and make a list of the various ways in which sharing can be done. Among these ways will be: more person-to-person witnessing, an increase in gifts to mission causes, sharing devotional literature, inviting newcomers to attend your church and church school, devoting more time to prayer for others who have not yet accepted Jesus as their Saviour.

Strive to get each one in your class to promise to do something this week by way of sharing Christ with others. One thing that everyone in the class could do easily is to read *The Secret Place* faithfully day by day, and sometime during the week to share a thought or experience from that reading with some friend, preferably someone with whom he has not yet spoken about spiritual things.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. "The Fellowship of Faith."

PRELUDE. "Berceuse" from *Jocelyn* (Godard).

INVOCATION.

"God of our strength, on thee we call;
God of our hope, our light, our all,
Thy name we praise, thy love adore,
Our Rock, our Shield for evermore."
Amen.

WORD OF DIRECTION. "Jesus said .... Go thou and preach the kingdom of God" (Luke 9: 60).

HYMN. "There's a Call Comes Ringing."

SCRIPTURE. 2 Corinthians 4: 1-13.

PRAYER. Father of us all, we confess our unworthiness to bear the torch of faith to the world in its need. How shall we preach when we ourselves are so far from perfect, so far below that ideal of character set before us by Christ, our Lord? Make clear to us, therefore, the way we should go. Open to us the secret of thy strength made perfect in our weakness. Use us, even us, to the enlarging of the fellowship of faith, for the sake of thy Kingdom. Amen.

RESPONSIVE READING.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." (1 Cor. 1: 27.)

"Lord, I believe; help thou mine unbelief." (Mark 9: 24*b*.)

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4: 6*b*.)

"Lord, I believe, help thou mine unbelief."

"For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)." (2 Cor. 10: 3-4.)

"Lord, I believe, help thou mine unbelief."

"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Exod. 4: 12.)

"I can do all things through Christ which strengtheneth me." (Phil. 4: 13.)

HYMN. "O Jesus, I Have Promised."

THOUGHTS ON THE THEME.

Natives of England may be found in the heart of Africa, in the mountain cities of India, and scattered across the world. Wherever they are, they observe their customs of afternoon tea and of dressing formally for dinner. Wherever they are, these Britons show forth their chosen way of life.

Americans frequently prove problems to hotelkeepers in foreign lands because of their insistence upon having all those conveniences which they enjoy at home. Electric lights, telephones, radios, an abundance of hot water—these things have become part of the American way of life.

To the Christian, the preaching of the faith within him should be as simple and insistent as these more material habits. Christianity is a way of life, and living up to the principles of the faith is the first and best method of sharing the Saviour with others.

HYMN. "Faith of Our Fathers."

BENEDICTION. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen. (Jude vss. 24-25.)

LESSON 6—MAY 11

The Responsibility of the Home Regarding Beverage Alcohol

Deuteronomy 6:4-7; Jeremiah 35:5-10

Deuteronomy 6: 4-7

4 Hear, O Israel: The LORD our God is one LORD:

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Jeremiah 35: 5-10

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Janadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

KEY VERSE: *Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov. 22: 6*

TO BE READ EACH DAY

May 5. M. Parental Responsibility. Deuteronomy 6: 4-9
May 6. T. A Temperate Family. Jeremiah 35: 1-11
May 7. W. Rewards and Penalties. Jeremiah 35: 12-19
May 8. T. The Nazarites. Numbers 6: 1-8
May 9. F. Being a Good Example. 1 Corinthians 8: 4-13
May 10. S. Warning against Wrong Influence. Habakkuk 2: 15-20
May 11. S. Teaching Children Obedience to God. Psalm 78: 1-7

SCRIPTURE SAYS—

By W. W. Adams

It is time to look again at the question of beverage alcohol. Today's lesson does a wise thing: it focuses attention where it belongs—upon the home. In degree of influence in creating temperance and sobriety among our citizens, the home comes first; what is more, the influence of the home is greater than that of all other institutions combined. After the home come the church, the school, the government, and in that order.

The nation's experience with the Eighteenth Amendment surely makes clear that the home must take the initiative and the main responsibility in fighting beverage alcohol. It was the mothers in thousands of American homes who revolted against liquor and started the movement to outlaw the liquor traffic. From the home the fight spread to the church and to the school. So long as the fight was centered in the home, so long as attention was given to the evil effects upon the home of the use of alcohol as a beverage, we made good progress in furthering temperance. But once the focal point was shifted elsewhere, we began to lose ground; and we are still losing ground, except as leaders back in the homes and in the local community have once again taken up the fight. Let every lover of our American homes, and every lover of the children who grow up in these homes and go out from them to be citizens, take to heart the simple but basic truths contained in today's Scripture.

I. The Responsibility of Parents (Deut. 6: 4-7)

Children will never grow up into sober citizens unless, while they are in the process of growth, they are given the proper motivation. Parents may pray for their children and long for them to be temperate, but something more is needed. Their hearts must be right. They must have high ideals, and they must be fortified by a body of accurate, pertinent information regarding life as a whole, and regarding the harmful effects of beverage alcohol in particular. Otherwise, they are liable to fall victim to the use of alcohol. For just about everything that can be done is being done to entice youth into this evil habit. The responsibility for building in children this motivation rests squarely upon the shoulders of the parents.

But how can we put the right motivation into parents so that they, in turn, will put that motivation into their children? That is the great, unsolved problem, but there lies our task.

Obedience to God (Deut. 6: 4-5). These few verses from Deuteronomy are taken from a setting where the appeal primarily is for obedience to God. Let any parents who see these words arrange to have the entire family assemble for an evening of two or three hours of uninterrupted reading. Read the entire book of Deuteronomy. Such a reading will make a profound impression upon every member of the family.

Note the immediate setting of these verses. God is Israel's teacher (4: 1-2); all Israel, including the children, must not forget God's commandments (4: 9, 14). Note particularly 5: 28—6: 3: the call to fear God, to keep the commandments, and to teach them to the children. Moreover, this is all in the interest of Israel: it will thus "be well with them, and with their children for ever . . . . and that thy days may be prolonged" (5: 29; 6: 2).

Israel is called upon to "hear" God. The Jews in later centuries called verses 4-5 the "Shema," Hebrew for "Hear." This is the great "Hear" passage, each Israelite was required to repeat these words twice daily.

The basis of the appeal is clear and compelling: "The Lord our God is one Lord." There is only one God in the universe and he is truly one (not many). Jehovah, Israel's God, is unique, supreme; he only is Deity, with divine attributes. With him no so-called gods can compare. Jehovah's uniqueness and unity called for the full allegiance of all his creation. He therefore has the right to command obedience.

The call for this full allegiance follows: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." There can be no divided allegiance; all of our powers must be directed toward

God as the expression of pure love. We are here face to face with the basic motive of human conduct—this love that is inward and that comprehends all religious duties. It is significant to observe that Jesus endorsed this emphasis upon love: love embraces the total duty of man (Mark 12: 29 ff.; Matt. 22: 37 ff.; Luke 10: 27 ff.). This love is man's response to the love of God for him, expressed in blessings bestowed (Deut. 6: 12 ff.; 10: 12).

God's call to man for full obedience to his will, an obedience to be expressed in grateful, loving acts of praise and service, is basic in all religion and morality. Apart from the acceptance of the fact that we must love God with our whole being, there is little likelihood of our obeying God in particular duties. Unless parents can bring their children to accept this basic principle of their relation to God, they need not be surprised to find the children disregarding instructions regarding the use of alcohol.

Possessing the Truth (Deut. 6: 6). Parents, as well as all others, cannot give what they do not possess vitally. They must know the truth in experience. "And these words, which I command thee this day, shall be in thine heart." Even when parents set good examples, lead the way in living sober lives, they cannot guarantee that children will follow their examples. But all of us know that more people today are temperate because of the noble examples of their own parents than from any other cause. And we have all seen parents brought to grief by sin and tragedy in the lives of their children—tragedy that was nothing more than the sins of the parents reproducing themselves in the children. Let each parent ask himself this question: Do I have in my own heart what I desire for my child—honesty, integrity, cleanness, sobriety?

Teaching the Truth (Deut. 6: 7). If one gives full allegiance to God and has the truth in one's own heart, then one can teach others effectively. "And thou shalt teach them diligently unto thy children, and shalt talk of them . . . ." It is more than "teach"; it is to inoculate, to prick, to impress.

But how can parents so impress their children with God's commandments? There is only one way. His commandments must be at the very center of the life of the family; they must fill the central place in the thought, conversation, and devotion of the family. In all the course of life throughout each day, the parents must remember God's will. While sitting in the home, walking along the way, in retiring at night, and upon rising in the morning, they must enrich the conversation with God's truth. This will lay the foundation for all ethical conduct and build sufficient motivation to guarantee right and successful living. Children reared in such a manner usually may be trusted to behave properly when thrown upon their own out in life.

II. The Influence of Parents (Jer. 35: 5-10)

A little history is needed at this point. Jehu was king of Israel, 842-814 B.C. A contemporary of Jehu was a son of Rechab, one called Jonadab, who was a religious teacher, perhaps a prophet. Jonadab lived a simple godly life in Jerusalem, and sought to lead Israel into the ways of God. His chief difficulty lay in the fact that Baal worship had rooted itself deeply in Israel's life. This religion was worldly, luxurious, immoral. Jonadab worked with King Jehu in stamping out this Baal worship. You may read the story of this crusade against sin and in behalf of clean, simple, godly living in 2 Kings 10: 18-28.

Now in the reign of Jehoiakim, about 605 B.C., God led Jeremiah to use these Rechabites in teaching the disobedient of his own day a lesson. We may look at this interesting story under three headings.

The Temptation (Jer. 35: 5). Jeremiah did what he had been commanded to do (vs. 2). He placed before the Rechabites large bowls full of wine, gave them cups, and invited them to drink. Not that Jehovah or Jeremiah wanted them to drink, certainly not to become intoxicated. In our day the popular fad is to offer drink to others as a "social courtesy," and with the desire to have them drink.

The Refusal (Jer. 35: 6*a*). It is refreshing indeed to read the answer of the Rechabites: "We will drink no wine." Their answer is arresting; it calls for explanation.

The Explanation (Jer. 35: 6*b*-10). The explanation falls into two parts: the father's instructions and the children's obedience. Note the simple word "for." It gives the ground upon which their refusal to drink wine rested. Jonadab, the father of these people, had commanded them: not to drink wine, both they and their children, not to build houses, and not to sow seed nor grow vineyards, but to live in tents. By observing these rules, their lives would be prolonged.

Jonadab had seen the evil effects of the luxurious ways of the city folk: sin, immorality, drunkenness, unhappiness, short lives. What of our modern life, produced by science, machinery, luxury? How do we use the fruitage of our more rapid and advanced civilization? Think of the vice, debauchery, drunkenness, and pleasure craze that blight our civilization!

Now note the children's obedience. "We obeyed the voice of . . . . our father in all that he hath charged us." Having so lived throughout the centuries, they would not now drink wine. These quiet nomads, living simple, clean, sober lives, were far happier than their rich city neighbors. What will future generations say of our way of living? One thing is clear: parents can influence their children.

LESSON APPLIED

By Howard K. Williams

Purpose. To show the importance of maintaining a truly Christian home, and to make clear the responsibility of the parents to give temperance education to their children.

Preparation. Read the entire sixth chapter of Deuteronomy; then read the whole of the thirty-fifth chapter of Jeremiah. What do these passages of Scripture have to say on the subject of this lesson? How can you apply their teachings to the lives of those in your class?

The Great Commandment (Deut. 6: 4-15)

"Hear!" The officer calls, "Company, attention," and woe betide the soldier who does not immediately obey. And woe betide us if we fail to listen when God says, "Hear." Deuteronomy gives God's commandments—laws that were to be the foundation of the Jewish nation. The first thing required of the Israelites was that they pay attention.

We talk a great deal about memory. We hear people say, "I wish I had a good memory." Memory is largely dependent upon attention. We remember the things to which we give undivided attention. Israel was summoned to give undivided attention to God's laws. How many people do that? We are ready enough to give our own opinion about things; do we listen carefully when God speaks to us, either through his Word, his preachers, and teachers, or in the silence of our hearts? Pay attention!

"*Jehovâh, the Lord, Jehovah One.*" Terse and emphatic, without the use of any unnecessary words, is the Hebrew. Jehovah—the "I Am," the Present, the Living One. He is *one.* Only *one.* This was unique teaching to those who believed in many gods. Only one God simplifies life in many ways. Polytheists have a hard time trying to placate the numerous gods in which they believe. They are constantly distracted; they find life unendurable. Jesus said, "No man can serve two masters." Some of us think we can, and try, but such an attempt always proves our undoing.

"*Thou shalt love!*" What is love? Can a person obey the command to love? Can love be commanded? The best definition of love that I know is in the angel

chorus at the birth of Jesus. It is expressed in the words, "good will." Do we have good will toward God? Do we wish God well? Did you ever think of how God must feel concerning us? We pity parents when their children disobey and disgrace them. Do we ever pity God because of our disgraceful conduct and attitude toward him?

"*With all thine heart, soul, and might.*" How shall we love God? With our whole being. Because God is one, it is possible for us to commit ourselves wholly to him. We do not have to divide our affection and obedience. We can and must give God all.

Suppose you told your child to go to a store and make a certain purchase. Suppose also that, after a time, he came back and said: "Well, I did what you told me to do. I went *almost* to the store, and then I decided that that was far enough." Would you consider him obedient? No one can be said to obey God who does not do all that God says to do. Sometimes we are stubborn and say, "I'll do this and this, but that's all." In this connection I often think of what a minister said years ago: "We, not knowing art, give an artist canvas and paints and brushes that we have purchased, and say, 'Paint us a picture.' Later, we come back and see the painting he has made. Then we begin to wonder if he might not have painted a much more beautiful picture had we permitted him to select his own materials. So, when we see what God accomplishes through us, so poorly consecrated to him, we wonder how much more beautiful would have been the result if all of us obeyed God with all our heart and soul and might."

"Thou Shalt Teach Them"

We have not done our full duty when we undertake to love God. "For none of us liveth to himself." Everyone is under divine obligation to pass God's truth on. So comes the command: "Thou shalt teach them diligently unto thy children."

The home and the church should specialize in teaching children the laws of God. They should do it diligently, wholeheartedly. It is not enough for a parent to see that his child is physically clean and clothed and fed. This is treating the child only as an animal. Nor is it enough to see that the child goes to school. The state will see that this is done. The parent has not done his whole duty to his child unless he has taught his child God's law. This is more important than anything else the parent may do. What program for children does your church have? Do you help in that program? What Christian training are you giving your children in your own home?

We are to make God's laws a topic of conversation. Our inclination is to talk about everything under the sun—except the principal thing! We are to talk about God's commandments and we are to keep them. "If ye know these things, happy are ye if ye do them."

The words, "Thou shalt write them upon the posts of thy house," suggest another way by which we may remind ourselves constantly of the laws of God. In certain parts of Europe it is not uncommon for a religious painting or saying to appear on the outside of a home. How surprised some people would be if we advertised on our homes that we stood for the laws of God!

The Rechabites (Jer. 35: 1-11)

The Rechabites deserve to be better known. They were a nomadic people who lived very frugal, abstemious lives. Tradition has it that they were descended from the followers of Elijah and that they continuously had kept their vows of total abstinence from all intoxicating drinks. At the time of this chapter these people had been invited to come into the city of Jerusalem because Nebuchadnezzar with his army was scouring the surrounding country.

The presence of the Rechabites gave the prophet Jeremiah an opportunity to teach the drunkards of Jerusalem a good object lesson. Jeremiah invited the Rechabites into one of the rooms of the Temple. When they were assembled, he set before them pots full of wine. Though he knew that it was not their custom to drink, he invited them to do so. They refused. Their memorable declaration is given in verses 6-11. Jeremiah then commended the Rechabites for their faithfulness and held them up as an example before all the people. Because of their faithfulness, the tribe of Rechabites had existed in the land generation after generation, and their tribe would continue to be strong so long as it was faithful to God (vss. 12-19).

God trusted the Rechabites enough to test them. He was sure of them. He led them into this difficult situation, even invited them by his prophet to drink wine in the Temple, because he was confident of their loyalty to their principle of total abstinence. Jesus was led of the Spirit into the wilderness to be tempted, not because God doubted him, but because he trusted him. God knew that his Son would prove to be the victor. Can the Lord be sure of you? Are you swayed by the company you are in? How few people there are whom the Lord really can trust!

This lesson affords the teacher an exceptionally good opportunity to treat in a practical way one of the crucial issues for both the individual and society. Make the most of it!

VIEWPOINT OF YOUTH

By Colena M. Anderson

Thou Shalt Teach (Deut. 6: 7)

Inspiration is quite as necessary for teaching as information. At one time or another most teachers go through a valley of discouragement, a period of depression. "What's the use?" we ask ourselves. "What good are we doing?" And, thinking thus, our salt loses its savor, our enthusiasm for our task deflates like a pricked balloon. At such a time we desperately need fresh inspiration.

Today's lesson text from Deuteronomy provides this new outlook. Mark it in your Bible and when you find yourself slipping downward in your feelings read the verses again: "And these words .... thou shalt teach .... diligently." Sitting, walking, at rest or at work, we are to teach God's words to children, to our classes. Never grow weary. Day in and day out, year after year, the same words stand for many different situations among many classes.

For God's word is like food and drink. What meat and milk and eggs and butter do for the body, so God's word will do for the spirit. Good mothers sometimes may grow weary with baking and cooking, with counting calories and considering vitamins, but with each new day they rise up and prepare loaf upon loaf, meal upon meal. They know that only in this way do weak bodies grow strong and small ones grow large. Good teachers, too, sometimes may grow weary of their task, tired out with discussion and exhortation. This is particularly true of lessons on abstinence from alcohol. How many times have you felt that you wasted your time, that your pupils acted bored with your lesson? On just such occasions you need to read again this verse, to resolve to take heart again and "Teach them diligently."

In the Interim

Three months ago we had a lesson on "The Individual's Responsibility Regarding Beverage Alcohol." At that time we suggested a bulletin board for news items about accidents due to drinking-drivers. Since that time what additional traffic accidents have happened? Has the class noted other disasters due to alcoholic drinks? What homes have been broken, what parents disgraced, young people jailed, positions lost, lives endangered? The strongest arguments against the use of alcoholic beverages are the calamities that follow their use. By way of reviewing the last temperance lesson and of introducing today's lesson, spend a few minutes bringing up to date your bulletin board, headed "What Price Drinking?"

A Forward Glance

Our next lesson on alcoholic beverages will come in July. At that time we will consider "The Responsibility of the *Church* Regarding Alcoholic Beverages." Keep this in mind and be on the lookout for material bearing on that topic. Enlist some of your pupils to assist you in searching.

The Home and Beverage Alcohol

A class of young people may consider the responsibility of the individual regarding beverage alcohol more easily than the home may consider what can be done about the problem, for a home does not consist of young people alone. The adults of that home enter into the consideration, and too often young people and their parents do not see eye-to-eye. As a rule it is the young people who need to be held back in this matter of drinking, but in some cases it is the parents who offend in setting up difficult situations.

Each teacher, therefore, should know his own class and something of the home problems of his pupils so he may the more intelligently and sympathetically approach this topic.

We need two aims:

1. To appreciate and encourage the homes that have solved the problem of alcoholic beverages.

2. To admonish and point a way for those that still find it a problem, or should find it a problem.

To do each of these without making members of the first group smug and self-satisfied and members of the second group defiant or ashamed, calls for a great deal of tact. Perhaps, the best way is to take this problem out of the personal realm and look at it impersonally by setting up hypothetical home situations. For instance, consider:

1. The home of total abstainers, where neither parents nor children partake of intoxicating liquors.

2. The homes where drinking is done in moderation by

a) A parent or parents only.

b) Young people only, with or without the knowledge or approval of parents.

c) Parents and the young people, separately or together.

3. The home where drinking is done in excess by (*a*), (*b*), or (*c*) listed in No. 2 above.

What the Home Can Do

Spend the greater part of this period considering this topic. To prime the thoughts of your pupils, tell them some of the things that have been done in other homes. We have heard the following described:

1. Seek membership in a church that has inserted in its covenant a pledge to abstain from beverage alcohol. (Look up your own covenant. Is the pledge concerning alcohol religiously kept by all members of your church? If not, what does your class think should be done?)

2. Make a home bulletin board on "What Price Drink?"

3. Formulate a family covenant that includes a clause on abstinence from liquor.

4. As a family work to develop interests in creative hobbies so that the invigorating thrills of discovery will replace the enervating thrills of dissipation.

5. Plan for family participation in projects—building a garden fireplace, or a log cabin, or taking a trip—that call for the united pooling of funds and so encourage saving of money for a worthwhile goal.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. "The Fellowship of Temperate Living."

PRELUDE. "Fairest Lord Jesus."

CALL TO WORSHIP.

"O worship the Lord in the beauty of holiness."

"Enter into his gates with thanksgiving, and into his courts with praise;

Be thankful unto him, and bless his name."

INVOCATION. (In unison.)

"Create in me a clean heart, O God; and renew a right spirit within me." Amen.

OPENING SENTENCE. "Examine carefully what is well pleasing to the Lord, and have no fellowship with the unfruitful works of the darkness, but rather expose them." (Eph. 5: 10-11, Montgomery.)

HYMN. "Living for Jesus."

SCRIPTURE. Eph. 5: 1-2, 8-20. (After the reading the entire school might repeat the 18th verse: "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

PRAYER.

"Eternal God, who committest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving thee is always present; may we awake to the instant claims of thy holy will. Lay to rest, by the persuasion of thy spirit, the resistance of our passion, indolence or fear. Consecrate with thy presence the way our feet may go; that the humblest work may shine, and the roughest places be made plain. In all things draw us to the mind of Christ, that thy lost image may be traced again in us, and that thou mayest own us at one with him and thee, to the glory of thy holy name. Amen."

—JAMES MARTINEAU

RESPONSE. One stanza of the refrain of "Thou, My Everlasting Portion."

"Close to thee, close to thee;
Close to thee, close to thee;
All along my pilgrim journey,
Saviour, let me walk with thee."

READING. (Assign, preferably, to a young man.)

We pause for a few moments to listen to the testimony of some wise men as to the dangers in the use of intoxicating liquors. Inasmuch as we are striving toward a happy fellowship of temperate living, we shall do well to pay heed to these words.

As early as 550 B.C. Buddha taught: "Drink not liquors that intoxicate and disturb the reason."

In 300 B.C. Xenophon wrote: "Temperance means, first, moderation in healthful indulgence, and secondly, abstinence from things dangerous, as the use of intoxicating wines."

Living in the midst of Roman depravity, Pliny the Elder exclaimed in A.D. 79: "There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given to us the most salubrious drink with which all animals are satisfied."

Chaucer, the immortal author of "Canterbury Tales," gives it as his opinion (A.D. 1340) that, "Character and shame depart when wine comes in."

Our beloved Abraham Lincoln, in a speech made in 1842, used these words: "Liquor might have defenders, but no defense. Whether or not the world would be vastly benefitted by a total and final banishment from it of all intoxicating drinks, seems to me not an open question."

Thomas Edison (1930) brought his keen mind to bear upon the problem with this conclusion: "I still feel that prohibition is the greatest experiment yet made to benefit man."

The apostle Paul warns against the evil of excess many times, the gist of his message being that drunkards shall not inherit the kingdom of God. (Cf. 1 Cor. 6: 10.)

HYMN. "I Would Be Like Jesus."

BENEDICTION. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Amen. (Phil. 4: 8.)

LESSON 7—MAY 18

Broadening Christian Horizons: Saul's Conversion

Acts 9: 1-31

Acts 9: 1-16

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

KEY VERSE: *I was not disobedient unto the heavenly vision.—Acts 26: 19*

TO BE READ EACH DAY

May 12. M. Saul the Persecutor. Acts 9: 1-8
May 13. T. Saul's Conversion. Acts 9: 9-16
May 14. W. Paul's Testimony. Acts 22: 1-13
May 15. T. Giving Up All for Christ. Philippians 3: 1-14
May 16. F. Saved through Grace. Galatians 1: 11-17
May 17. S. Appointed to Service. 1 Timothy 1: 12-17
May 18. S. The Riches of Grace. Ephesians 2: 1-10

SCRIPTURE SAYS—

By W. W. Adams

Today's lesson is but a continuation of what we observed two Sundays ago. We saw then that the persecution against the Christians in Jerusalem only served to thrust them out into Judea-Samaria, where they preached the word. Christian fellowship was extended, and the believers' horizons were broadened.

So with today's lesson. Once again we see severe persecution changed into expansion. The persecutor is transformed into the preacher. This event is far more significant than is immediately apparent to one unfamiliar with later developments. Saul was the arch persecutor of the church; he will become the chief missionary to other than Jews. Saul's conversion brings us face to face with one of the great turning points in history.

I. Saul the Persecutor (vss. 1-2)

Saul was admirably fitted to do well whatever he set his heart to do. He was a Jew by race and by religion; he possessed the best there was in Hebrew culture. This he had received from the best teachers among the Pharisees: his own father and his teachers in Jerusalem. This instruction gave him deep convictions and unyielding purpose. He possessed also the finest things that the Graeco-Roman culture could offer: the Greek language and literature, intellectual discipline, Roman citizenship, freedom, and a love of order and justice.

At the time of the events of Acts 9: 1-2, Saul was young, most likely a member of the Sanhedrin (Acts 26: 10), and in line for promotion in the Hebrew religion (Gal. 1: 14). The Sanhedrin could find no one to whom they could look with more confidence to stamp out the hated Christians than young Saul.

Luke was a literary artist. In Acts 8: 1-3, he had described briefly the persecution in Jerusalem. Then he had related a pleasing story of successful preaching and evangelism. It ends with the baptism of the Ethiopian, who rejoiced as he continued his homeward journey, and with Philip preaching in the villages along the road to Caesarea. One could almost forget the fact of persecution!

But in Acts 9: 1 the scene suddenly shifts again and brings us back to other realities. "But Saul"—in contrast to Philip. "Yet breathing out threatenings and slaughter"—as he had been doing ever since Stephen's death. Saul literally was feasting, living, upon this bloody business of exterminating the Christians. He was "breathing," literally inbreathing, inhaling; that is, being animated with impassioned hate. As he himself later described it, he was "exceeding mad against them" (Acts 26: 11). Inhaling is followed by exhaling. Saul exhaled "threatening" (harsh, blasphemous language) and "murder" against the disciples.

We need just a bit of history at this point. The Jews were now under the domination of the Romans. Both Julius Caesar and Caesar Augustus had given the Jewish Sanhedrin specific authority to govern Jews, even in cities outside of Palestine, in matters of religion. This Sanhedrin was composed of elders (Acts 22: 5) and chief priests (26: 12). The chief priest, usually a Sadducee, was president of the council.

To this august body the young Pharisee Saul went with a request. He took the initiative. The plan to carry the war against the Christians into Damascus was Saul's own idea. Damascus was a gentile city, and he would need letters from the Jewish authorities if he went outside Jewish territory. These letters (credentials) would introduce him to the syna-

gogue rulers in Damascus and give him authority to bring Christians back to Jerusalem for trial.

Damascus, about 150 miles northeast of Jerusalem, was an exceedingly old city (Gen. 14:15; 15:2), and was the home of as many as fifty thousand Jews. There would therefore be numerous synagogues there. Paul had learned that there were many Christians in Damascus, people of "the way" (Acts 19:9; 24:22; Jesus the way, John 14:6). This group was made up of believers perhaps from the day of Pentecost (Acts 2), and certainly of fugitives from Jerusalem (Acts 8:1 ff.). If there were believing men or women there, Saul would first find them and then bring them helpless to Jerusalem for trial.

II. Saul the Blinded (vss. 3-9)

Saul and his little band of soldiers had been riding for about five days. What did Saul think about during those days? What had he seen and heard in Stephen and in other courageous believers to give him occasion to ponder the meaning of this new "way"?

They were nearing Damascus. It was about midday (Acts 22:6; 26:13). "Out of heaven" there suddenly flashed around Saul a great light. It was like a bolt of lightning. God often had so revealed himself (Exod. 3:2; 1 Kings 8:10; Luke 2:9). Saul fell to the earth, not unconscious, but confused and afraid. He heard a voice speaking to him. The voice asked a pointed question: "Saul, Saul (repeated for emphasis, cf. Luke 10:41; 22:31), why are you persecuting me?" *You* persecuting *me!* It was personal. In persecuting believers, he was persecuting Christ. (See John 15:1 ff. for the close relation between Jesus and the disciples.) Saul instantly asked for further information: "Who art thou, Lord?" This means no more than, "Sir, (cf. John 5:7; Acts 16:30), who are you?" The answer was sufficient: "I am Jesus (Saviour) whom thou persecutest," a fact that kept Saul humble the rest of his days (1 Cor. 15:9 ff.; 1 Tim. 1:12-17). Saul had seen the risen Jesus (cf. Acts 9:17, 27; 1 Cor. 9:1; 15:8).

Saul had expected to enter Damascus with power that would strike fear in the hearts of all believers. But to enter as a disciple of Jesus—that would be too much! But the voice from heaven continued: "Arise, and go into the city." For what purpose? "It shall be told thee what thou must do." But for these words, Saul would have gone elsewhere.

Saul's companions had heard the voice, but unlike Saul, they had seen no one. They stood amazed, speechless. Saul arose from the earth, opened his eyes wide, and found himself to be totally blind. This is proof of the supernatural character of this experience. The light was too bright for physical eyes to behold. "I could not see for the glory of that light" (Acts 22:11); it was "above the brightness of the sun" (Acts 26:13). Saul may never have completely recovered from this blindness; hence the much discussed "thorn in the flesh" (2 Cor. 12:7).

What a contrast to the Saul expected in Damascus! Blind and being led by the soldiers! Throughout three days and nights he remained blinded. He voluntarily refused to eat and to drink, and spent the hours in fasting, meditating, praying, seeking light. And he was lonely, for neither believers nor unbelievers now had confidence in him!

III. Saul the Seeker (vss. 10-12)

Saul was seeking for help. He did not know when nor how help would come to him, but the Lord had a plan. In Damascus lived a man named Ananias, "a devout man according to the law, well reported of by all the Jews that dwelt there" (Acts 22:12). The Lord spoke to Ananias in a vision. He was ready: "I am here, Lord."

In Damascus was a street called Straight. It ran in a straight line through the city from east to west. On this street lived a man called Judas. In his home Saul was lodging. Saul living with Judas! Did the name cause Saul to remember the betrayal of the one who had appeared to him in the way?

The Lord gave Ananias specific instructions: he was to arise, go out into Straight Street, search out Judas' home, and inquire for Saul. He would find Saul praying for light and guidance. For Saul also had had a vision. He had seen a man coming in and putting his hands on him in order that he might receive his sight. The word to Ananias was: "You, Ananias, are the one: he knows your name; and I am sending you to unite your prayers with his for the recovery of his sight. Encourage his faith, challenge him to act by putting your hands upon his head."

IV. Saul the Chosen Vessel (vss. 13-16)

Ananias was not ready for this mission. Even in Damascus, many had learned of Saul the persecutor. Letters had been sent from believers in Jerusalem, and perhaps fugitives had arrived in Damascus telling the story of the many evil things Saul had done against the saints in Jerusalem. Moreover, Saul now was in Damascus, and possessed of authority to pursue his bloody work. No, Ananias did not feel that he could trust Saul as things then stood.

But the Lord spoke again to Ananias: "Go, for he is a vessel of choice for me." Though but an "earthen vessel" (2 Cor. 4:7), he is a chosen vessel—chosen through the will of God and for God's purpose (Rom. 1:1; 1 Cor. 1:1), chosen before ever he was born (Gal. 1:15). "His mission is to bear my name before three groups of people—the Gentiles (Paul's primary mission), and kings, and the children of Israel. For I shall show him from time to time how many things it is necessary for him to suffer in the years to come in the interest of my name.

For Paul's own account of this ministry of suffering, see Acts 20:23 ff.; 21:11 ff.; 1 Cor. 4:9-13; 2 Cor. 11:23-28; Col. 1:24 ff. Is it true that in broadening Christian horizons, "all that would live godly in Christ Jesus shall suffer persecution"? (2 Tim. 3:12.)

LESSON APPLIED

By Howard K. Williams

Purpose. To help the members of your class discover the divine grace manifested in the conversion of Paul, that they may have a fuller and truer understanding of that most important religious experience.

Preparation. First, a careful reading of the Scripture passage assigned. Make notes as you read. See the picture vividly. Then turn to your lesson helps. There is a wealth of material in the numerous "Lives" of Paul and in the commentaries. Prepare your own teaching outline. Memorize it, if possible, and do not carry your lesson helps into class.

The Story

Saul and His Education. Saul (the Hebrew name) or Paul (the Greek name which Luke uses first in Acts 13:9 and regularly thereafter) was born in Tarsus in Asia Minor. While his parents were Hebrews, they lived amid Greek surroundings. Consequently Saul was early brought into contact with Greek culture. In his home, the Hebrew language was used and the Hebrew religion and ideals were taught. On the street he mingled with children of the Greek race, and he heard Greek spoken. So Saul soon became fluent in both languages and also familiar with the two opposing cultures. Thus two religions offered themselves for his choice, the monotheism of the Jews and the polytheism of the Greeks. Jehovah, one and spiritual, or the innumerable gods of the Greeks. Which would it be?

Saul's people belonged to the small but stalwart tribe of Benjamin. He was brought up strictly, a Hebrew of the Hebrews. In the home and in the synagogue every effort was made to counteract the Greek influence. So, though Saul knew the Greek culture, he became a very bigoted Hebrew. When his secondary education was completed, he was sent

by his parents to Jerusalem. Here, in the center of Hebrew culture, he studied under the most widely known teacher of that day, Gamaliel. Paul boasts of this later (Acts 22: 3).

A teacher in that day was the college. Essentially, that is true today. No matter how fine the buildings of a college, it is not a great college unless it has great teachers. That may be said with equal truth of the church school. What sort of teacher are you?

Saul, the Persecutor. After his graduation, Saul was signally honored by being made a member of the Sanhedrin. This body consisted of seventy-one members, noted for their learning. Of course he was proud. So are the key men today.

The Sanhedrin now began to hear of a new sect which was making inroads on their venerable religion. Upstarts they were, this new sect which claimed the resurrection of their founder, one Jesus of Nazareth.

"Get rid of them! Kill them off!" That was the quickest and easiest method. So one day Saul, by his presence and encouragement, consented to the death of one of these Christians, a man named Stephen.

Saul's Conversion. But Stephen showed so firm a belief in Jesus, he died so nobly, that his nobility somehow clutched at the heart of Saul, who also had nobility within.

"Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

So it was with Stephen and Saul. At the outset, however, Saul was very bitter —so bitter that he wanted to kill every Christian. To that end he secured permission to persecute the Christians. He started his work of havoc in Jerusalem; then set forth on a seven days' journey to Damascus, some hundred and forty miles away. All the way the battle raged within Saul's heart—the battle between his old, bigoted views of religion and the noble working out of this new religion in its converts. When a man is ready within, God can speak to him. Saul was ready. Suddenly, as he neared Damascus, a heavenly light brighter than the Syrian noonday sun, blinded him. He fell prostrate. A heavenly voice asked a question, "Saul, Saul, why persecutest thou me?" "Who art thou, Lord?" "I am Jesus whom thou persecutest."

The beginnings of Saul's life as a Christian. Tell the dramatic story of what followed. Saul, who once was so haughty, is now blind and humbled. He is led into the city by his friends, to the house of a man named Judas on Straight Street. Then came the friendly Ananias: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight." What gracious words these were, and how fitly spoken!

Make this story live. Saul loved to tell it. You will find it three times in Acts: 9: 1-22; 22: 1-16; 26: 9-18. (See also 1 Cor. 9: 1 and 15: 8.) Saul loved to say, "I was not disobedient unto the heavenly vision!" Would that we also could say that!

"Why Persecutest Thou Me?"

Why should people want to persecute others? What good comes of it? Certainly you cannot win a point for truth by blacking someone's eye. If we have the truth, let us rejoice in the truth and try to disseminate it. If others have the truth, let us try to learn it from them. Saul, with his intelligence, should have known that he could not further his cause by persecuting those who did not share his views. Of all the silly notions, as well as wicked, this is one of the silliest and wickedest. It does not mean that we should tolerate falsehood, but it does mean that the only effective weapon against falsehood is truth.

How was it that Saul had persecuted Jesus? He had never seen Jesus before. Because Jesus here and elsewhere identifies himself with his followers, in persecuting Stephen and other early Christians, Saul in reality had been crucifying Jesus again. What a change there would be in our conduct toward others who are trying to serve the Master, if we were to remember that when we talk against them and make it harder for them to do their work, we are really talking against Christ!

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Upon that basis will rest the divine judgment upon our lives in the last day. Then why should we persist in persecuting one another?

"Three Days without Sight"

For three days Saul was without sight, yet in those three days he had seen more than he had ever seen before. When the world was shut out, he had a chance to see the heavenly.

"The world is too much with us,
Late and soon."

And because we are so busy with many things, we may fail to see Jesus. Now Saul saw Jesus. During those days he was conscious of neither hunger nor thirst. Like an artist so engrossed in his work that he forgets to eat, Saul became so busy contemplating Jesus that he did not think of food. Fix your eyes upon Jesus! Have you ever done that so earnestly that all else disappeared from view?

Ananias

Do not confuse this Ananias with the Ananias of Acts 5. This man was one of the salt of the earth. He appears here and then disappears from history, but not from God. He is like Andrew, whose greatest work was bringing his brother Simon Peter to Jesus. He is like many another who, but little known to the world, has been the inspiration and support of those who have become famous. Think of the fathers, mothers, brothers, and sisters who have labored and sacrificed in order that someone they loved might do some great work. All honor to these unsung heroes.

Ananias was a great soul, but note how he argued with God. He started to tell God something which he thought God did not know. He said, in effect, "Why, God, don't you know that this man Saul has persecuted the Christians? I have heard this and that of him." At times, we all talk that way to God. As though we could tell God something he did not know!

When God tells us to do something, we may be sure he has all the facts. So the answer came to Ananias: "I know all about Saul and I still want you to go to him, for he is a chosen vessel to bear my name to Gentiles, and kings, and the children of Israel. I will also show him how great things he must suffer for me."

So Ananias went to Saul, and placing his hand on Saul's shoulder, he said in a voice made beautiful by the Master: "Brother Saul, receive thy sight and be filled with the Holy Spirit!" Immediately upon Ananias' words, the scales dropped from Saul's eyes. He saw, and straightway asked that he might be baptized, thereby identifying himself with the followers of Jesus.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Saul before His Journey to Damascus

Today's lesson cannot be appreciated fully without its proper background. For this, review the lesson for May 4. What part did Saul have in the stoning of Stephen? Look up Acts 8: 1-3 in different translations. See also Acts 22: 20. Of what modern persecution does Acts 8: 3 remind you? Why did Saul do this? As the class presents reasons try to decide whether they are the same reasons for which Hitler is persecuting the Jews today?

The Human Element in Saul's Conversion

Many people think Saul's vision was an instantaneous miracle, and thinking this, they despair of ever understanding

it and having it even partially duplicated in their lives. Halford E. Luccock, in *The Acts of the Apostles,* discusses the human network in Paul's conversion, a discussion that young people especially would appreciate. They like to see what makes things happen, and here, without taking away from the miracle on the road to Damascus, we see some of the forces that made it possible for this miracle to occur at this particular time to this particular man. The "interlaced lives" of Judas, into whose home the stricken Paul was received; Ananias, who courageously obeyed God's word; the disciples in whose company Paul spent "certain days"; and Stephen—yes, surely the memory of Stephen's stoning traveled with Paul—all of these had a part to play in preparing Paul for his conversion.

The Human Element in the Conversions of Your Pupils

Here is an appropriate time to consider the part played by people in the conversions of your pupils, and what part humans might play in the lives of those still unconverted. Remember that young people do not always like to be introspective in the presence of other young people. But, remembering this, do not fail to find some way of helping your class to appreciate others and to increase ability to analyze spiritual growth.

Do not force public expression. If it comes spontaneously be grateful, but if it does not, be content to lead this class in a quiet contemplation. Ask that they think back over their spiritual growth and name to themselves the people who have influenced them and the way in which this influence came. Close this short period with prayer, either leading the class yourself or asking for a few sentence prayers that will express gratitude for all good influences, a recognition of the divine source of conversions, and a desire to have a part in this leading process.

Paul's Horizon—Before and After Damascus

The dictionary defines horizon as "the line where the earth and the sky seem to meet." That is a geographical definition. But, geography is not the only field with horizons. The mind and the spirit have their horizons, too. Consider these three horizons as they appeared to Paul before Damascus and after.

Judean hills, meeting a star-strewn heaven, gave way to Corinthian and Ephesian skylines—and then one day Paul looked out from Mars Hill and saw great Roman roads leading out and beyond even the farthermost touching of earth and sky.

In like manner, have the class trace the expansion of Paul's spiritual horizons. For proof of this expansion see Acts 17: 16-31; Rom. 9: 3; Eph. 2: 11-22; Acts 26: 19-20; 1 Cor. 15: 9-10.

It was the expansion of his spiritual horizon that made Paul the first foreign missionary.

Expanding One's Own Horizon

Using Paul's expanded horizon as a measure, have your pupils examine their geographical and spiritual horizons. Begin at your own home town—your Jerusalem—and visualize your present horizon. How far can you see from where you are? How far have your class members traveled, personally? Through their reading? Through their church experiences? Through individual friendship? Through their missionary interests and giving?

Horizons Expanded through Prayer

A special feature of today's lesson might well be a period of prayer for Christian missionaries who still work hard on the mission fields. List the names and the stations of missionaries known to your class through the work of your church or through other contacts that the pupils have made. Try to include at least one missionary in each of the Baptist mission fields. Make some mention of the work of each and then offer prayer for that particular missionary.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. "The Fellowship of Light."

PRELUDE. "Pilgrims' Song of Hope," Batiste.

CALL TO WORSHIP. "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness."

INVOCATION. (To be sung by the school.)

"Come, thou Almighty King,
Help us thy name to sing,
Help us to praise:
Father! all-glorious,
O'er all victorious,
Come, and reign over us,
Ancient of Days!"

INTRODUCTORY VERSE. "For with thee is the fountain of life: in thy light shall we see light." (Psalm 36: 9.)

SOLO OR QUARTET. "Oh, Send Out Thy Light and Thy Truth, Let Them Lead Me."

MOMENT OF QUIET MEDITATION. The pianist will continue to play softly the melody of the anthem which has just been sung. After a moment the leader will pray:

O Lord of the Damascus road, and of every road, include us in that fellowship of light which takes in all men who have seen the King in his beauty. Renew within us the vividness of our first glad glimpse of Christ in his fullness, and may we evermore be blind to all that does not pertain to the work of the kingdom of heaven. Give us the vision of perfection, and enable us to walk in the light that we may have no fellowship with darkness. In the name of Him whose life has proved a light to every man coming into the world. Amen.

SCRIPTURE. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

—1 JOHN 1: 5-7

HYMN. "The Light of the World Is Jesus."

THOUGHTS ON THE THEME.

In these topsy-turvy days a man finds it possible to invest some of his money in a distillery in a distant city and some in the local electric light plant. He may receive dividends from both firms. A part of his income, therefore, is from the sale of that which brings darkness into the eyes, and the body, and the soul of a man; and another part of his income is from the sale of that which illuminates a man's shop and home. Such an investor has fellowship (partnership) with both darkness and light.

In the spiritual realm such a situation is impossible. A man must decide whether he will have his fellowship (or partnership) with light or with darkness. He cannot receive returns from both, for the simple reason that there is no medium of communication between the two. Oftentimes the removal from one realm to the other is a revolutionary and violent process.

Paul found that his change from the darkness of a world of prejudice and formalism to the world of truth and light was soul-shaking. The change was so sudden that he was blinded by his new environment, the presence of Christ. Even in this advanced hour in the history of mankind, the "Light of the World" proves painfully dazzling to the one who insists on spending much of his time in life's subways of low endeavor.

HYMN. "Light of the World, We Hail Thee!"

BENEDICTION. Now depart in the light of God's fellowship, and may that light shine within your hearts to the end that you may make up a glorious fellowship to light the world. Amen.

LESSON 8—MAY 25

Broadening Christian Horizons: Peter's Vision

Acts 10:1—11:18

Acts 11: 5-18

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

KEY VERSE: *Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.—Acts 10: 34*

TO BE READ EACH DAY

May 19. M. Peter's Vision. Acts 11: 5-10
May 20. T. The Gospel for All Men. Acts 11: 11-18
May 21. W. The Glorious Prophecy. Isaiah 61: 1-9
May 22. T. No Respecter of Persons. Romans 2: 1-11
May 23. F. Spreading the Gospel. 1 Thessalonians 1: 1-10
May 24. S. Salvation for All. Romans 10: 11-21
May 25. S. The Universal Kingdom. Psalm 72: 12-19

SCRIPTURE SAYS—

By W. W. Adams

Sometimes believers themselves unwittingly hinder the work of Christ. We face this fact in today's lesson. As Christ in the preceding lesson intervened to save the church from persecution, so in this lesson he intervened to save the church from narrowness and prejudice. We come, therefore, into the very midst of those experiences by which the true church learned the truth of Paul's words in Rom. 1: 16, that the gospel is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Chapter 10 in Acts records in full how God brought Peter into the home of the Roman centurion, Cornelius; it tells of the preaching of the gospel, the gift of the Spirit, and the baptism of the believers. Then in 11: 1-18, today's Scripture message, the gist of the previous chapter is told again. In fact some of these events are narrated three times. One should read all of chapter 10 before coming to our present lesson.

Then observe 11: 1-4, the immediate introduction to today's lesson. The report of these events in the home of Cornelius reached Judea. The Hebrew Christians heard that Gentiles had received the word and had become Christians. They had become Christians without first becoming proselytes. This was a far greater test of the Hebrews' spirit of toleration than the conversion of the Samaritans had been. Peter went to Jerusalem and was charged by the Judaizers among the Christians with a breach of faith with the real Christian church. Only a part of the believers made this attack on Peter, but it was serious. They had no complaint against preaching the gospel to Gentiles, but they held that before receiving these Gentiles into the Christian church, they should first have been circumcised. Moreover, Peter had had social fellowship with these uncircumcised Gentiles, thereby defiling himself!

What could Peter do? He would not apologize, and he did not wish merely to argue his point. He decided that he would tell the story of what had taken place and let the facts speak for themselves. So he began back at the first and expounded the entire story in order.

I. The Vision Received (vss. 5-10)

"I was in the city of Joppa"—our modern Jaffa, on the seashore, thirty miles south of Caesarea and about an equal distance northwest of Jerusalem. He was lodging with "Simon a tanner" (Acts 10: 43). Then Peter was guilty of the charge of lodging with a Gentile, and that *before* he saw the vision! Peter was not so narrow, even before his famous vision, as he sometimes is accused of being.

He fell into "a trance"; that is to say, he lost consciousness of outer objects. In this condition he saw "a vision," given by God in the interest of the gospel of Christ. In his vision he saw "a certain vessel"; it could be compared in appearance to "a great sheet." It was being let down out of heaven by the four corners. This vessel did not stop at a distance; it came close to Peter, and was so vivid that Peter could never forget it!

Peter instantly fastened his eyes upon it, and he considered it, putting his mind down upon it. This continued for quite a little time. Peter, to his utter amazement, found himself gazing upon "four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air."

Then he heard a voice speaking out of heaven. It bade him do three things: arise, kill, and eat. These directions are in line with the fact that this is a trance: in reality, Peter could scarcely have been expected to kill and eat all those animals.

Peter's response was terse and positive: "Not so, Lord: for nothing common or unclean hath at any time entered into my mouth." In order to appreciate fully Peter's positive refusal here, one

should read Leviticus, chapters 11-15. Note there the distinctions between clean and unclean animals.

A second time the voice from heaven spoke, saying, in effect: "You are not to make common (to desecrate, pronounce unclean) anything which God has cleansed." This is the heart of the vision. We are not to treat as unclean, not to reject, anything that God accepts and treats as clean. Note that the appeal is not to recognize as clean that which actually is unclean. Jesus by his life and death has abolished the ceremonial law and has cleansed and made available for man's use much that hitherto was unclean and unusable (1 Cor. 10: 25 ff.; Rom. 14: 14-17; 1 Tim. 4: 4 ff.). Now both Jews and Gentiles are naturally unclean, but God in Christ is ready to cleanse the unclean, to redeem both Jews and Gentiles. If God is thus ready and willing to cleanse the Gentiles also, Peter and the Jewish Christians likewise must recognize that the Gentiles are accepted of God.

For emphasis this vision was given three times. Then all was taken up again into heaven.

II. The Vision Obeyed (vss. 11-12)

In 10: 19 we read, "While Peter thought on the vision, the Spirit said . . . ." God timed all things accurately. Here we read, "And behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me."

Not the men but the Spirit spoke to Peter. The Spirit put Peter under a specific command. He was to accompany these men without scruple or hesitation. Peter is making clear to his critics that what he did was not his own idea, but was given to him from heaven. The implication is that apart from this word he would have hesitated to go with the men.

Peter, along with six comrades (who are here with him as he tells the story), made the journey from Joppa to Caesarea, the home city of Cornelius. Once there, he entered into the house of Cornelius. Peter would reason that in view of all the supernatural elements in this strange drama and in the light of the command from heaven, he could do no less than enter into the man's home and see what the consequences might be. But he did have forethought enough to take six fellow-Jews with him and to bring them with him to Jerusalem to verify his story. The essential truth in this part of the story is that Peter, like Paul (Acts 26: 19), was not disobedient to the heavenly vision.

III. The Vision Confirmed (vss. 13-15)

God rewards Peter's obedience by confirming the reality and truthfulness of the vision. The confirmation is in two parts.

The words of Cornelius (vss. 13-14). An angel had visited Cornelius in his home. Surely word of this would cheer Peter's heart. If an angel did not consider Cornelius' home an unworthy place for his presence, why should Peter do so? This angel had stood in the house and had spoken directly to Cornelius, telling him what to do. He was to send (men) to Joppa and call for (invite) Simon, called Peter. The purpose of the sending, of Peter's going, and in fact of the vision, is now made clear. Simon Peter would speak words to Cornelius that would disclose the way and means by which he and his family might be saved. This man, devout, a reverer of God, a man of sacrificial love and of prayer (Acts 10: 2), along with his family, needed to hear the gospel of salvation in Christ. Peter was glad to tell this part of the story. Note that it was not Peter, but God, who had taken the initiative.

The Work of the Spirit (vs. 15). With a still deeper sense of security, Peter went on to tell of the results that followed. Peter had not been able to finish his message. "As he began to speak" something happened. As a matter of fact, he had been speaking for several minutes (see Acts 10: 34-43), but that was only the beginning, so he had anticipated, of a much longer discourse!

The Holy Spirit, who had inaugurated this new movement in redemptive activity, fell upon this company of Gentiles. Peter declared that this outpouring of the Spirit was like the one that he and his hearers had experienced "in the beginning"; that is, as recorded in Acts 2: 1 ff. Read the fuller account in Acts 10: 44 ff. By this time, as a result of his experiences in Cornelius' home, Peter knew that his obedience to the vision had not been a mistake.

IV. The Vision Interpreted (vss. 16-18)

We can look at this part of the story under two headings.

The Interpretation Given (vss. 16-17). Peter now tells his critics that he "then remembered." He implies that he and his hearers need not have been so forgetful. He "remembered the word of the Lord." We have that word spoken shortly before the Ascension, recorded in Acts 1: 5. At that time, as inspiration to the disciples to remain in Jerusalem for the fulfillment of the Father's promise, Jesus had reminded the disciples that John's water baptism had been only symbolical of the baptism of the Spirit which they were to experience shortly. When the Spirit fell upon Cornelius' household, Peter remembered.

Like Jewish Christians, these Gentiles had believed on the Lord Jesus Christ. In answer to their belief, God had poured out his Holy Spirit. Joel had spoken of these days, as also had John and Jesus. Now Gentiles as well as Jews have received the Spirit. It was all God's work!

The Interpretation Accepted (vs. 18). What else could the critics of Peter do but accept the truth of his story? They held their peace, and even glorified God for this great event. And they admitted that to the Gentiles (as *Gentiles*, not as proselytes), God had given the urge and the ability to repent, looking unto and resulting in life eternal. It was a great moment for Peter, for the church, for the Gentiles, and for all who love men more than they love their prejudices and narrow, selfish spirits.

LESSON APPLIED

By Howard K. Williams

Purpose. To help those in your class to see the inclusiveness of God's love, and to break down whatever prejudices they may have toward those of other races.

Preparation. Again we have a lesson that will stretch the mind and heart. I feel sorry for the teacher who does not allow ample time for its preparation, and I feel sorry also for the members of that teacher's class. You need to see the far-reaching significance of this lesson if you are to teach it impressively.

Dr. Joseph Parker, that great London preacher of a generation ago, called the incident we are to study the third great chapter in human history, one "worthy to be written with a sunbeam on heaven's most cloudless blue!" For the first chapter, he cites Genesis, chapter 1—"Let us make man!" He calls Matthew, chapter 1, the second great chapter—"Thou shalt call his name Jesus: for he shall save his people from their sins." This tenth chapter of Acts, in Dr. Parker's judgment the third great chapter in human history, gives us this epochal declaration: "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Here, caught up for us in dramatic form, we have the purpose of God to *make* man, to *save* man by Jesus Christ, and to *offer* that salvation on equal terms to men of every race.

Visions

"Where there is no vision, the people perish." True, but what are visions? They are not empty things pulled out of thin air without antecedents or consequences. Neither are they like the dreams of which Dickens makes Scrooge say: "You may be an undigested bit of beef, a blot of mustard, a crumb of

cheese, a fragment of an underdone potato." Real visions have deeper causes and eventuate in more profound results.

In the case of Cornelius, we have a man who, though a soldier of pure Roman blood, was devout—a man who feared God and prayed. That is why God could give him a vision. In the case of Peter, we have a man who, though a Jew, was beginning to see that racial bigotry was contrary to the spirit of Jesus. Peter had gone so far away from the Jewish prejudice that he was lodging with a tanner. Now, a tanner was not popular among the Jews. His was an unclean business. An ancient rabbi said: "It is impossible that the world can do without tanners, but woe to that man who is a tanner!" But when a man overcomes a prejudice in one case, as Peter had done, he has a chance to overcome prejudices in other cases. If Peter could lodge with a tanner, he was on the road toward giving the gospel to a Gentile. Thus, Peter's vision of clean and unclean had its antecedents in his past life. So our conduct and thoughts today prepare us for tomorrow's vision.

Do not expect lofty visions of fine things if you live on the low levels of life. Cornelius lived up to his best, and Peter sought to overcome the prejudice in which he had been reared. Thereby each was prepared for the vision that God can give only to those who want better things.

Perfectly Timed Visions. When you have contemplated a trip, you have compared schedules of boats and trains and buses, in order to find the most convenient connections for getting to the desired places. Can we attribute less careful planning to God? Here we have visions planned and timed to the very hour. Cornelius in his prayer at three o'clock one afternoon in Caesarea saw a vision of one Simon Peter, staying with one Simon a tanner, by the sea in Joppa seventy miles away; saw Peter as one who could and would help him to a fuller knowledge of redemptive truth.

Here was Peter the next day at twelve noon waiting on the roof (used as we would use a porch) for his lunch. The women folks must have been going to special trouble making a fine meal for their guest, for Peter fell asleep waiting, and he had a vision. He saw a sheet let down from heaven. It contained all sorts of animals. Now, there were some animals which a Jew was not supposed to eat, but the command came, "Rise, Peter; kill, and eat." When Peter objected the voice said, "What God hath cleansed, that call not thou common." In other words, "Don't call unclean, what God has cleansed." What in the world could such a strange dream mean? While Peter was pondering, he heard visitors below. They proved to be messengers from Cornelius. They told their story of Cornelius' vision. Putting two and two together, Peter saw the significance of all that had happened. Cornelius, the Gentile, was not unclean in God's sight.

Do you so live that Christ can lead you to someone who needs you? I can think of many modern examples and have had my own experiences in this line. Here is one: A minister said in his sermon, "Everyone of you can lead a soul to Christ if you really want to!" A lady came to him at the close of the service and said, "Pastor, you usually are fair, but you were not this morning. The only place I go is here to church. All week I am confined to the house. I do not meet anybody. How then can I win anyone to Christ?" "Do not people deliver things to your home—milk, groceries, merchandise?" the minister asked. "Well, yes, I hadn't thought of them," she replied. Next morning she arose early. She heard the milkman deposit the bottle of milk on the step. She opened the door and in embarrassment said, "Wait! Will you?" Then she told him about the sermon and the conversation with the minister, and she said, "I am new at this, but are you a Christian?"

The milkman replied, "Lady, God has sent you! Last night I could not sleep for thinking about my soul. Tell me, what must I do to be saved?"

This is not fanciful. The same God will schedule the visions today, as of old in Palestine.

Visions Lead to Conduct. One difference between a daydream and a vision is that the dream gets nowhere, but the vision does. The centurion obeyed the vision and so did Peter, and conversions resulted. You can tell whether your pious wishes are empty dreams or real visions by what they make you do.

The Content of the Vision

"I perceive that God is no respecter of persons." This was a great admission for Peter to make. He had been taught from childhood to hate and despise the Gentiles, and here he was telling a Gentile that God did not discriminate against any race. Prejudice is a hard fence to pull down. When you are prejudiced against a person, it takes a real vision of God to break it down. Perhaps you have a prejudice against someone in your class, or church, or place of work. You don't like them and you won't have anything to do with them. A vision of God will reveal to you that you must learn to love them, if you would be a child of your Father in heaven.

Peter's vision opened his eyes to God's universal love. Keep in mind the words of the gospel song:

"Red and yellow, black and white,
All are precious in His sight."

Such a vision impels one to bear witness to Jesus, his life of loving ministries, his crucifixion, and his resurrection. One feels that one must proclaim these things. And so must we, if we would be true to our heavenly vision. Happy is the Christian who at the end of his life can say with Paul, "I was not disobedient unto the heavenly vision."

The Result of Obedience to the Vision

The Holy Spirit fell on all. To the astonishment of the six men Peter took with him, and perhaps in a measure even to Peter, the Holy Spirit came upon Cornelius and these Gentile Christians. It will surprise us, when we are obedient to the heavenly vision, what God will do for us and through us.

Criticism. Alas, whenever a man tries to obey a heavenly vision there is someone at hand to oppose and criticize.

"God never erects a house of prayer,
But that Satan builds a chapel there."

The Judean Christians heard that the Gentiles received the word. They did not object to that, but they did object to the fact that Peter ate with these Gentiles and so received them on a plane of equality (Acts 11: 1-3).

Peter shows us what to do with criticism. He did not allow it to discourage him, and he did not permit it to make him bitter. He simply told the Jews of his vision and experience, and asked, "What was I, that I could withstand God?" (Acts 11: 17.) When they heard him, they held their peace and glorified God.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Scripture

To the Scripture passage printed in the quarterlies (Acts 11: 5-18) add Acts 10: 1—11: 4. Have it read by several members of the class who will take the parts of Reader, Peter, the Angel, and Others. To guarantee a smooth, swift reading hold a rehearsal beforehand. Each person must present his part without hesitation; if not, the reading will lag, and may sound dull.

Outline for the Lesson

Experiment with an outline today—the one given below or one of your own making. As your discussion progresses write the main points on the board. Budget your time so that the most important part of this outline, "III. How May We Overcome Prejudices?" will not be crowded out.

BROADENING CHRISTIAN HORIZONS

Introduction

I. *Definition of Prejudice.*

A. As given by the dictionary.

B. As given by the class.

II. *Jesus' Attitude toward People of Other Races.*

A. Toward the Samaritans. See story of Samaritan woman (John 4).

B. Toward the World. See Matthew 28: 19-20.

III. *Prevalence of Prejudice in Spite of Jesus' Teaching.*

A. Among disciples. (For example, Peter in the lesson for today.)

B. Among Christians today. (Here list the evidences of race prejudices brought out by the class.)

The Lesson Discussion

I. *Is Any Race Superior?*

A. Opinions from the class. Call for brief statements of contributions to civilization made by men of different races.

B. Discussion on physical, mental, and spiritual superiority as found in *Topic*, March 2, 1941.

II. *What Causes Race Prejudice?*

A. Our own inferiority complexes. (Holding another in low esteem makes us, in our own minds, seem to be a person worthy of high esteem.)

B. Early home training. "The only spankings my mother ever gave me were for playing with the children of our Negro servants. And were they hard!" This is the statement of a college girl in defense of her antipathy to a brilliant Negro classmate. (What should Christian youth do about such early training? Would a change in attitude mean disloyalty to parental authority and ideals?)

C. Fear of social disapproval in one's own group. "I've nothing against a Chinese, but the crowd I go with is thumbs down on all Orientals." (What does Paul say about the world. See Rom. 12: 2.)

D. Misinformation and unfounded generalizations. "People of other races are more criminally inclined than white people in the U. S. A." (Is this true or false? How many people of your acquaintance take the trouble to verify the truth of general statements like the above? Does Jesus say anything about such judgments?)

III. *How May We Overcome Prejudices?*

A. Acceptance of certain truths. Paul said: "God hath made of one blood . . . ." (See Acts 17: 26.)

B. Understanding another's background, culture, ambitions, temptations, accomplishments. (Ask for concrete illustrations. Bring in poetry written by people of different races.)

C. Looking at ourselves from another's point of view.

1. What must filial Chinese think of the unfilial actions of some American young people?

2. How would you feel if denied food or sleeping quarters on the basis of the color of your skin?

Conclusion

Our Contribution to the Breaking Down of Race Prejudices.

1. Read the biography of an outstanding person in another race than your own.

2. Speak to someone belonging to another race.

3. Invite some "foreigner" home for a meal.

4. Invite a "foreigner" to attend church with you.

5. Plan an international party to which each member of your class will invite someone from another race or nation.

6. Arrange with the minister for an evening service featuring the work of native Christians on our foreign mission fields.

7. Study letters from missionaries and material from the American Baptist Foreign Mission Society (152 Madison Avenue, New York, N. Y.) to accumulate interesting, valuable, and race-levelling information.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

Theme. "The Fellowship of All Races."

Prelude. "My Jesus, as Thou Wilt."

Call to Worship.

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever" (Ps. 106: 1).

Invocation.

"Here we come thy name to praise;
Let us feel thy presence near;
Make thy glory meet our eyes,
While we in thy house appear."
Amen.

Hymn. "In Christ There Is No East or West."

Scripture. Ephesians 2: 11-18.

Word of Direction. (To be read twice by the leader, and then repeated in unison by the school.)

"God . . . . hath made of one blood all nations of men . . . . that they should seek the Lord" (Acts 17: 24-27).

Prayer. (The leader may call for silent or audible prayers for the following objects of petition:)

For such a spirit of brotherhood within the Christian church as will be sufficient to conquer all prejudice and ill will.

For such a spirit of brotherhood in the heart of every follower of the Christ as will have the power to cast out the recognition of all external and superficial differences.

For the spirit of brotherhood in the world, that no nation or race may act with arrogance toward another. Amen.

Choral Response. "Hear Our Prayer, O Lord."

Hymn. "When the Mists Have Rolled in Splendor."

Meditation on the Theme.

A church worker, after an inspiring address by a missionary returned from China, made an impassioned plea for funds to help feed, clothe, and educate Chinese children who had been orphaned by the war with Japan. Generally, the response was wholehearted and generous, but after the meeting a man approached the church worker, and said:

"I want you to know that I did not contribute a cent to your fund. I have no interest in the work."

Somewhat taken aback the woman responded, "But I understood that last week you made a large donation to the Society for the Prevention of Cruelty to Animals."

"And so I did. I like cats and dogs; I don't like the Chinese!"

In this instance is illustrated the truth of the statement of a famous man: "I despise Mr. X. I don't know him. If I knew him I should love him." Our liking extends to animals because we know their good qualities. Surely, if we knew the fineness of soul of men of all races, we would lose our provincial attitude and become citizens of the world.

Hymn. "O God, We Pray for All Mankind."

Closing Sentence. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him" (1 John 2: 10).

Benediction.

"The Lord be with us as we walk
Along our homeward road;
In silent thought of friendly talk,
Our hearts be near to God." Amen.
—*(From a hymn of John Ellerton.)*

■

A FATHER loves his children. He works for them, he lives for them, he makes every sacrifice for them. When men learn to think of God as Father they understand that he is a God of love. They know why the world has been made. They know why he gave himself in the Christ for the good of men. They know the possibility of fellowship with him. They know that forgiveness is possible.

—J. SHERMAN WALLACE

The Book Browser

This month he makes an excursion into the realm of fiction, meets with some disappointments, but returns with treasure-trove

PROBABLY one reason why your humble servant, the Book Browser, has become the crusty codger he acknowledges himself to be, is that for so long he has neglected the books of romance and adventure and has kept his nose buried in the presumably more utilitarian tomes of nonfiction. Consequently, when this past month he began dallying in the field of fiction, it was with the excited emotions of one who begins a long overdue vacation.

Books of fiction nowadays fall into two classes: escape fiction and propaganda fiction. Books in the first classification have no higher aim than to furnish entertainment. For that reason they may seem inconsequential and ephemeral; but we are living in a day of high speed, nervous tension, and appalling anxiety, and these books, if they succeed in affording some measure of relaxation and good cheer, are not to be despised.

Propaganda fiction undertakes to give a realistic picture of a particular group of people or else of a cross-section of life. But we find that the author, intentionally or unintentionally, has so chosen his story material, has so motivated his characters and made them speak, that the narrative becomes a potent means of promoting whatever cause he had been minded to champion.

Of course, no simple and arbitrary classification is wholly adequate. Some entertaining books are also highly informing, and some propaganda fiction makes fascinating reading; but, in the main, books of fiction are designed to serve one or the other of the purposes named. They seek to enable a man to escape for a few moments from himself and from his surroundings, humdrum or distressing, whichever his surroundings may be; or else they aim to arouse the man, to make him so aware of the situation all about him and so disturbed concerning it, that he will feel impelled to do what he can toward improving it.

Many works of fiction appearing today are of formidable length. After one has patiently wended his way through their thousand or more pages, he frequently is left with a dour feeling of "so what?" It would seem that the reader, before he surrenders his mind and so many of life's precious hours to the author, is entitled to know where the author proposes to take him.

There are some books which attain a certain commercial success, not because they are well written, or are informing, or are entertaining in the best sense, but because they cater to prurient curiosity. Some of them aim to shock the moral sensibilities and to skate as close to pornography as they dare. Many an otherwise worthy book is marred by a few wholly unnecessary salacious passages which have been dragged in merely to whet the interest of decadent minds.

The reader will understand, therefore, why some books, admittedly in the best-seller class, have not been mentioned on this page. The two books of fiction selected for review this month are not, of course, the only good books discovered. Each, however, is in certain respects outstanding.

■ *He Looked for a City*[1] is the most recent novel of A. S. M. Hutchinson, the English author whose *If Winter Come* made publishing history. This time Mr. Hutchinson's hero is Gordon Brecque, parish vicar in a typical English village. Leisurely, but with steadily mounting interest, the story of his life is unfolded. The reader shares the vicar's spiritual aspirations and learns the trials and vexations of his parish work. His labors are devoted and untiring, but they are doomed to scant success by the pettiness of his parishioners. The reader also comes to know intimately the vicar's family. There is his wife—constant, cultured, understanding, and vivacious; and there are the four children, who as they approach maturity develop so very differently. Here then is a man who is filled with the Spirit, but who in much of his life finds himself sore beset. Fate hammers him and also his family, but there is triumph at the end—triumph that is the more significant because it is not in material things, but wholly within the realm of the Spirit.

In this intimate, human story some of the noblest features of the English character are revealed. We behold an example of that sturdy independence and integrity of purpose which, multiplied many thousand fold, is proving today to be the strength of that embattled island.

■ In comparison with Mr. Hutchinson's more than four hundred pages, this next book seems very slender. There is danger that you may overlook it, but do not do so, for only once in a blue moon does there come to hand a bit of writing so hauntingly beautiful and so deeply moving.

This book is *The Good Shepherd*,[2] and is the work of Gunnar Gunnarsson, one of Denmark's most distinguished authors. Even after his words have been translated from Danish into English, they retain their clarity and charm. A bow, therefore, to Kenneth C. Kaufman for his competent and sympathetic translation.

Gunnarsson writes of his native Iceland, and this is the epic of Benedikt, the peasant, and of Leo, his dog, and of Gnarly, his wether. It was Benedikt's custom, when the Advent season approached, to set out with his two trusted companions and helpers, Leo and Gnarly, upon a search of the mountainous plateaus. They sought any sheep that might have strayed away and so been left behind at the time of the annual gathering of the flocks; they sought them lest the storms of winter come upon them and they perish miserably. There was no pay in this dangerous labor for Benedikt, only the peace of mind and heart which came with the thought that he had not been unmindful of the distress of any of God's creatures.

The story itself, as you will have perceived, is simple enough, but in it are glimpses of the human spirit in moods all too seldom seen. Benedikt, amid the swirl and smother of the snow, found life's highest meaning in unselfish effort and duty unostentatiously done. That is to say, this brief volume holds spiritual values that transcend the mere narrative. Its paragraphs, while sober prose, pick up as they proceed a lyrical quality which excels that of much so-called poetry, and which is the more appealing because it is so completely free from affectation.

Most significant of all is something which nowhere appears in the book in explicit words, but which is suggested by the book's title, which pervades the book, and which sings above it as a persistent overtone—the theme of the Good Shepherd, who counted not the cost to himself, but who searched until he had found his sheep that was lost. It was that Good Shepherd whom Benedikt, in his humble but sincere way, sought to follow.

Obediently yours,

B. BROWSER

Books Reviewed

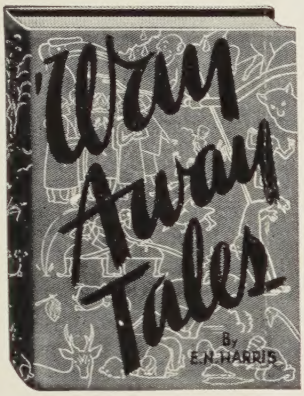
[1] *He Looked for a City.* By A. S. M. Hutchinson. Duell, Sloan and Pearce, 1941. 408 pages. Price, $2.50.

[2] *The Good Shepherd.* By Gunnar Gunnarsson. Translated by Kenneth C. Kaufman. Illustrated by Masha Simkovitch. The Bobbs-Merrill Company, 1940. 84 pages. Price, $1.50.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.

BOOKS THAT BAPTISTS ARE TALKING ABOUT THIS SPRING

TO BE "CONVERSATIONALLY SECURE" YOU MUST READ THEM!

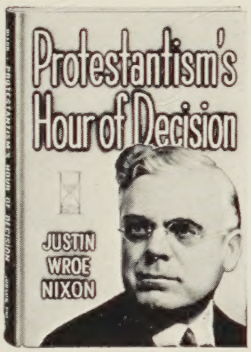


'WAY AWAY TALES

By EDWARD NORMAN HARRIS

GAY as spring! Basic as nature! These delightful tales were compiled by the author as told to him by a "little Karen man" during some thirty-nine years in Burma. They are chock full of a rare brand of humor, rich in philosophy. "Windows into the mind and mythology of an interesting people," comments Frank B. Fagerburg. The finest book for story lovers we have ever published! Read it! Give it!

De Luxe Cloth Edition
Profusely Illustrated **$2.00**

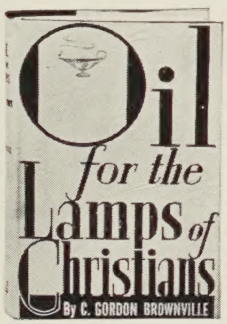


PROTESTANTISM'S HOUR OF DECISION

By JUSTIN WROE NIXON

WELL KNOWN as a student and interpreter of religious and economic conditions, Dr. Nixon answers, with unflinching frankness, many of today's vital questions. "Almost prophetic," says Hillyer H. Straton. "As timely as this afternoon's paper!" — *Rochester Times-Union.* A thought-provoking, soul-stirring book.

Special Edition, Now Only ... **$1.39**



OIL FOR THE LAMPS OF CHRISTIANS

By C. GORDON BROWNVILLE

THE author of this interesting volume of sermons is the renowned pastor of historic Tremont Temple, Boston. Originally delivered at the Northern Baptist Convention, in 1940, the sermons present a study of Christ as "The Light of the World."

$1.00 Cloth

HELPS FOR THE CHURCH

The Minister's COMMUNION SERVICE BOOK

By ROBERT E. KEIGHTON

Intended primarily as a guide for the minister, this valuable little handbook contains twenty service programs with prayers, meditations, themes and suggested hymns and anthems that will make a valuable contribution to any church's Communion Service.

$1.00

Imitation Leather ..... Gold Stamped

A Beautiful CERTIFICATE OF BAPTISM

In Book of Twenty-five

FOR THE FIRST TIME we now offer an attractive Baptismal Certificate bound in book form, with twenty-five perforated Certificates, furnishing a complete duplicate record on the stub, necessary for the church clerk. This new form will keep your supply of Certificates fresh and clean at all times.

$1.25 EACH

No. 120½ S

THE AMERICAN BAPTIST PUBLICATION SOCIETY

The Judson Press

1701-1703 CHESTNUT STREET, PHILADELPHIA, PA.
Or Nearest Branch

Total Amount Enclosed, $_____

☐ Charge my Account

GENTLEMEN:
Please send me the following merchandise:

_____

_____

_____

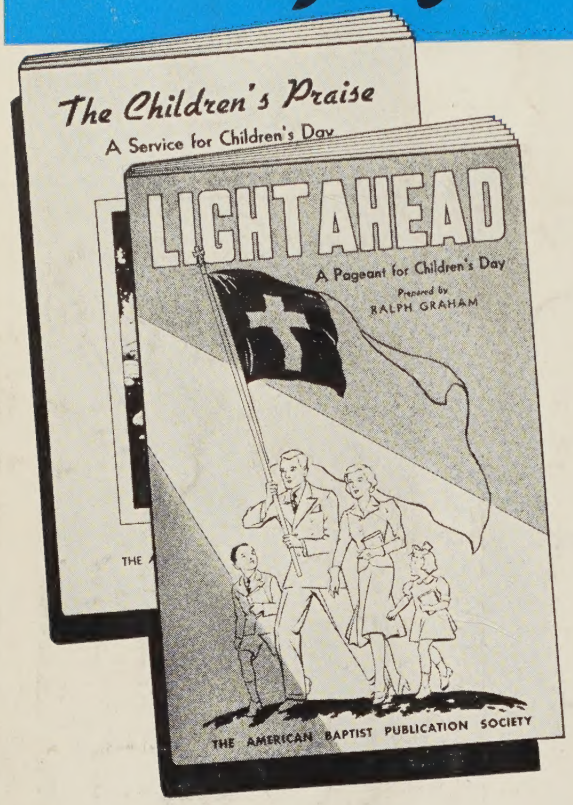
Name _____

Address _____

City _____ State _____

B L May, '41

A Day of Triple Importance!



Your Choice of Programs

This year we are offering two programs, "LIGHT AHEAD" by Ralph Graham and "THE CHILDREN'S PRAISE" by Grace McGavran. "LIGHT AHEAD" is a "different" kind of program for Children's Day. If you have had difficulty in arousing enthusiasm for the work of the church school, if you are enrolled in the Baptist Church School Advance, or are only thinking about enrolling, you will want to use this program. Pageant opens with the usual service presented by Beginners, Primaries, Juniors. This is suddenly interrupted and proceeds into a courtroom scene, with parts for Intermediates, Young People, and Adults.

The other program, "THE CHILDREN'S PRAISE," provides a worshipful service through which the children of the church may share with the older members some of the things they have been learning throughout the year.

SUNDAY, JUNE 8, 1941

WHEN you celebrate Children's Day this year we hope you will make it Victory Day, in the first mile of your Baptist Church School Advance effort, and also Publication Society Day in your church school.

Customarily, the offering taken at the Children's Day service is contributed by the churches of our constituency to help support the Publication Society's program of Sunday school and missionary work. This offering, sanctioned by our denomination and credited to the missionary quota of your church, will definitely strengthen our new and unified Baptist effort to reach more of the millions of unreached American children with Christian teaching. What an appropriate offering for Children's Day!

This year we have prepared two programs, that you may choose the one best suited to your situation. We will make available to you without charge a sufficient number of participants' copies of either service with the proper number of orders of service for your congregation and a supply of offering envelopes. Even if you plan your own service and do not use either of these programs, we urge you to take an offering on Children's Day to aid this important part of our denominational program.

Luther Wesley Smith

Executive Secretary, The American Baptist Publication Society
1701-1703 Chestnut Street, Philadelphia

THE AMERICAN BAPTIST PUBLICATION SOCIETY
1701-1703 Chestnut Street
Philadelphia, Pa.

Gentlemen: We plan to take an offering on Children's Day to aid the educational and missionary work of the denomination program. Please send service entitled:

_____

Also _____ copies of service for congregation and _____ offering envelopes.

SIGNED _____ CHURCH _____

ADDRESS _____

CITY _____ STATE _____

USE THIS COUPON BLANK TO INDICATE PREFERENCE